

THE
MISSIONARY HERALD.

VOL. XX.

APRIL, 1824.

No. 4.

American Board of Foreign Missions.

PALESTINE MISSION.

JOURNAL OF MESSRS. FISK AND KING.

It will be recollected that the Journal of Messrs. Fisk and King was continued, in our last, down to about the last of May, 1823. We proceed with further extracts.

Journey to the Dead Sea and the river Jordan.

Jerusalem, Monday, June 2, 1823. Busy in preparing for a journey to the Dead Sea and the Jordan. I am sometimes wearied with the perplexity of packing and unpacking books and clothes, procuring provisions, engaging attendants, getting letters and passports, and encountering the fatigues and perils that always attend travelling in this country. I am a pilgrim, a traveller, a stranger. I have no home on earth. I would seek one in a better country. If my pilgrimage is soon to terminate, may I be ready. If I am to live and labor long, may I have grace to do it faithfully.

It was now the Fast of Ramazan, when the Turks eat and drink all night and sleep all the day. Passports and a Guard, which had been promised by the Governor, could not be obtained till five o'clock P. M. of the following day. As often as they applied, they received answer, that the Governor was asleep. The company, consisting of the missionaries, Wolff, Fisk and King, two Turkish soldiers, two other armed Turks, three Germans and a Greek, reached the Convent of St. Saba after a ride of three hours and a half. The road lay along the side of a hill, with a valley several hundred feet deep below;—the sides of it steeper than the roof of almost any house. This is a continuation of the valley of Cedron and the valley of Jehoshaphat. The convent, according to the account of the Superior, was founded in the time of Justinian, 1300 years ago,

by an eminent saint, whose name it bears. The number of monks and servants belonging to the establishment is about twenty five.

At St. Saba we were advised not to proceed without getting the Shekh of the Bedouins to accompany us. "Hire the Captain of the robbers to go with you," said one, "and the rest of the gang will not molest you." A messenger was therefore despatched in the evening to find Shekh Ahmed.

The Shekh arrived in the morning with twelve armed men. For five dollars he agreed to furnish them with a sufficient escort. It was composed of the Shekh and four of his followers, armed with muskets, pistols and daggers. At 7 o'clock they left the hospitable monks, and pursued their way eastwardly among steep and rocky mountains. On the top of one of them they saw an edifice which the Turks visit and venerate as the tomb of Moses, but which the Greeks say was a convent, built by a saint named Moses, and called by his name, which the Turks, when they conquered the country, mistook for the name of the prophet.

At the summit of one of these mountains, about an hour after we left the convent, we came in sight of the Dead Sea, but instead of pursuing our course directly towards it, we turned to the north east. I brought away a sample of the rock which composes these mountains, and which was strongly impregnated with sulphur.

After my return to Jerusalem, I made an experiment with a part of this stone, by placing it on hot coals. A strong stench of sulphur issued from it, and it soon began to blaze. The blaze rose four or five inches high, and continued about two minutes. I kept the stone on the coals for half an hour. It was not apparently at all diminished in size, but considerably in weight; and became soft and white like chalk, whereas it was at first hard and al-

most black. Josephus says that God kindled the fire which destroyed Sodom by a thunderbolt. *Ant. B. I. Ch. xi. Sect. 4.*

The Dead Sea.

A quarter before eleven we entered the extensive plains of the Jordan north of the Dead Sea. At half past 11 we arrived at the Sea. The water looks remarkably clear and pure, but, on taking it into my mouth, I found it nauseous and bitter, I think beyond any thing I ever tasted. It has been said that these "waters are so heavy, that the most impetuous winds can scarcely ruffle their surface." Nothing could be more entirely without foundation. The wind was by no means impetuous when we were there, and yet the waves ran so high, that I found difficulty in filling some bottles with the water. My clothes were wet by the waves, and as they dried, I found them covered with salt. It has been said that birds cannot fly over this sea; but we saw a great number flying about its shores, and I once observed three at a time flying over the water. It is said no vessels ever sail on it. This is true, and the reason is obvious. There are no vessels here, nor is there any person either desirous or capable of constructing one.

The river Jordan.

We wished to see the mouth of the Jordan. Chateaubriand speaks of this as "an essential point which Hasselquist alone had hitherto explored." We informed the Arabs and Turks of our wishes. They objected, but, as we insisted on going, they yielded. We had already been riding an hour on the sea shore, and we were another hour before we came to the stream. Its banks, except near the mouth, are covered with bushes. It is a small river, and, as might be expected in such a plain, its course, near the sea, is very slow and quiet. The bushes and marshy ground did not permit us to follow up the bank of the river; we therefore turned back into the plain. After riding sometime we came to a mound, or little hill, with either a column or a pile of stones on its summit. I inquired what it was, and one of the Arabs said "Nabi Ibrahim;" but another of them told Mr. King, that it was called Galgala. Query. Is this the Gilgal, where Joshua placed the twelve stones which he took out of Jordan? See Joshua 4:19,20. At half past two we arrived at the Jordan, at the place where pilgrims usually visit it, and where the Israelites passed over on dry ground, "right against Jericho." From the Dead Sea to this place the ground is, most of the way, completely barren, and appears like a mix-

ture of black earth and ashes. Not a green thing appears. I swam across the river, and took a walk in the plain of Moab, in the inheritance of Reuben, "on the other side Jordan, toward the rising of the sun." After this I sat on the bank, and read the third chapter of Joshua. I also read Matthew third, and offered a prayer in Greek with two Greeks, while Mr. Wolff read in German to the Germans who were with us. I do not suppose a prayer is any more acceptable to God for being offered in a particular place; yet I shall never envy the man, who could read these two chapters and pray on the shores of the Jordan, without any peculiar emotions. After riding over the parched plain, we drank freely of the water of Jordan, though it was muddy. We found the current very rapid, but not deep. While we were on the shore two Bedouin horsemen forded the river. These were the first human beings we had seen, since we had left St. Saba. The whole country which we had passed through is a desert, with no inhabitant except Bedouins, who resort to it, especially in winter, when they find, in different places, pasturage for their flocks.

Jericho.

At six o'clock they reached Jericho, having turned out of the way to visit the ruins of the Greek convent of Jerasmius. They took up their lodgings for the night, men and horses all together, in an open yard of the castle. "The castle itself is little else than a pile of ruins." The walls of the dirty huts that compose the modern Jericho are of rough stone, like the stone fences of New England, the roofs are of bushes and mud. The whole number of inhabitants is about two or three hundred.

At a little distance from Jericho they visited a fountain of pure water issuing from the foot of the mountain Quarantania, on which mountain tradition says that Christ fasted forty days. The stream from this fountain supplies Jericho, and irrigates a considerable tract of land around it, which is consequently very fertile. "This is probably the fountain, whose deadly waters Elisha healed."

June 5. The company arrived safely at their lodgings in the Holy city—"extremely fatigued, but grateful that they had been enabled to perform this interesting journey in safety."

The Arabs call the Dead Sea, Bahar Loot, (the sea of Lot,)—and the River Jordan, Nahar el Chiria, or Shareeah.

Apple of Sodom.

We searched for the famous apple of Sodom, and found two kinds of fruit, either of which, with the help of a little poetic imagination, might pass for the fruit in question. One kind grows in abundance near the Jordan where we bathed. We plucked a few of the apples, which were probably of last year's growth. They were black and dry, and did not in outward appearance correspond with what is said of the apple of Sodom. Perhaps, however, it is different when the fruit first ripens. On opening these apples, (if I may call them so,) we found the inside soft and dry like the pith of an elder, or of a cornstalk that is thoroughly dried. There is no pulp in the inside, and generally but one or two seeds. These resemble apple seeds. We cannot however, fairly judge of this fruit, without seeing it when it first comes to maturity.

The other fruit, which we observed, and which seems to me more like the apple in question, grows around Jericho. It looks very inviting, but its taste is extremely bitter and disagreeable. One of the Arabs told me it was poisonous. Chateaubriand, who thought this the apple of Sodom, says, "When dried it yields a blackish seed, which may be compared to ashes, and which in taste resembles bitter pepper." Whether either of these is the apple of Sodom, or whether there is any such apple, even after all that Josephus and Tacitus and others have said about it, I will not attempt to decide. The Bible says of the Israelites, when they sin, "Their vine is of the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall, their clusters are bitter; their wine is the poison of dragons, and the cruel venom of asps." Deut. 32:32,33. This is figurative language, and means that the Israelites should reap bitter fruits from their sinful practices, as the inhabitants of Sodom had done. May not all that is said of the apple of Sodom have originated from a similar metaphor?

One of our Arabs was named Nasar Allah, (the Help of God.) I asked him where he liked best to live, in the desert or in the city? He replied, "In the desert." I asked why? His answer was striking and characteristic; "I am a son of the desert, I am not a son of the city."

On the 8th day of June Mr. Fisk had a conversation with Abraham Shliffro, in which Shliffro assented to all the leading truths of Christianity, and said that he did not tell his countrymen his belief, but should do it if they asked him. In reply to the inquiry what he supposed the Jews would do to him if he

should do this, he said, "Reproach and persecution I think I could bear; but I fear they would secretly take my life."

Mr. F. was told by a Coptic priest that there are thirty or forty Copts, and among them four priests, in Jerusalem. He could not learn that there were any Syrians, except a bishop, one priest, one layman, and a few nuns. An Abyssinian priest represented the Abyssinians, Copts, Armenians and Syrians as all united and good friends.

June 16. In the afternoon we made a visit to the Greek Metropolitans, and then went into the library of their convent. Among the manuscripts we found an ancient copy of the New Testament, which we spent some time in examining. The disputed passage, 1 John, 5:7, is entirely wanting. The 7th and 8th verses stand thus; "For there are three that bear record, the spirit, and the water, and the blood," &c. Acts 20:28, reads thus; "the Church of the Lord and God, (*τῆς Κυρίου καὶ Θεοῦ*), which he hath purchased" &c. 1 Tim. 3:16, and Rom. 9:5, are as in the common copies now in use.

17. We went to the nunnery of St. Mary the Great. There are twenty eight or thirty nuns. Several of their rooms are well furnished, and they received us with much civility. We conversed with them a long time on religious subjects. They remembered the visit of our dear Brother Parsons, and spoke of it with pleasure.

The whole number of Greek convents in Jerusalem is fourteen. Most of them are designed principally for the accommodation of pilgrims. There are generally but very few monks or nuns in them, and in one instance the Superior occupies his convent alone.

Friday, June 20. A little past noon we walked down to the west wall of the temple on mount Moriah, where the Jews go on Friday to lament over the destruction of the Temple. The wall where we saw them appeared to be 50 or 60 feet high, in the lower part of it were nine rows of stones, each about three feet and a half thick; and then sixteen rows of smaller ones. These two parts of the wall appear to have been built at different times. Probably the lower stones were employed in the second temple; for, though its walls were thrown down, there is no reason to suppose that all the stones were removed. The Jews themselves say that no part of the wall of the second temple now exists. The Jews pay annually a certain sum to the Turks for the privilege of visiting this

place. We found about thirty of them sitting on the ground near the wall, and reading from their Hebrew books. It was deeply affecting to see these lineal descendants of Abraham, most of them poor and ragged, sitting in the dust, and paying for the privilege of weeping, where their fathers sung and rejoiced and triumphed; miserable slaves on the very spot where their fathers were mighty kings! A Jew accompanied us. In the market a Turk, too lazy to light his own pipe, called on the Jew to do it for him. The Jew refused, and the Turk was rising in a rage to pursue him, when, perceiving that the Jew was accompanying us, he desisted. Soon after this a Turkish peasant, who was carrying a sack of water, called to the Jew, in a very domineering manner, to assist in emptying the water into a vessel. We interfered, and nothing more was said. Poor Jews! when will they learn the true cause of their oppression, and repent, and turn to God?

Lord's day, June 22. This is the Pentecost of the Oriental Christians. We arose soon after day break, and went out to mount Zion. Without the city, on the summit of the mount, is the burying place of the Christians. The Greeks hold one part, the Armenians another, and the Catholics a third, all in the same plat of ground. The Greeks resort this morning to that place to pray for the dead. One of the bishops and a great number of priests were present. The multitude stood up while prayers were read, and sat on the ground to hear lessons from the scriptures. During this service three priests, with censers in their hands, walked about among the tombs, and said short prayers whenever requested to do so by surviving friends, from whom they received fees on the occasion. The Greeks do not believe in purgatory, yet they pray for the dead, and have a confused idea that the dead may, in some way or other, be benefited by their prayers.

South-east of this burying ground is a small Turkish village which the Jews call "the city of Zion." It is surrounded by a wall, and contains several houses and a mosque. Here according to tradition are the tombs of David and his successors. See 1 Kings 2:10, and 11:43, and 14:31. Christians also believe that in this place Christ instituted the Holy Supper; but neither are the Jews now permitted to enter the tombs of their kings, nor the Christians the room where they believe their Lord instituted the holy sacrament. Just before the Greeks concluded their service, the Armenian Patriarch, with a considerable number of priests and people, came out of a convent and went in procession, preceded by a Janizary, as is common on such occasions, to their burying ground,

to pray for their deceased friends. We went into the Armenian convent. Its chapel is small but very richly ornamented.

From the burying place the Greeks returned to the city and went to the church of the Holy Sepulchre. The archbishop of Lydda presided. The priests who were to assist him in the service came out from behind the altar, and bowed before it with their faces to the floor, and then in the same manner before the Archbishop, kissed his hands, bowed again, and then prepared to commence their unintelligible repetition of prayers. But I am tired of describing, and even of witnessing this endless round of ceremonies.

26. Busy in preparing to leave Jerusalem. During two months that we have been here, we have sold eighty-four copies of the Scriptures and given away fifty-two, and 770 tracts. Brother Wolff remains to labor a little longer among the Jews, and after that he proposes to rejoin us on mount Lebanon.

On the 27th they left Jerusalem, spent the following night at Ramle, the ancient Arimathea, passed through Lyd, the Lydda of the scriptures, in the morning, and arrived at Jaffa in the course of the second day. From Jaffa they set sail on the 2d of July, in an open boat, for Acre, where they arrived the next morning. They had to wait an hour in their boat, till permission was obtained from the Pacha for them to land. "This is the law concerning all foreigners who visit Acre." On the 4th they arrived at Tyre.

Tyre is a walled village, and stands on a peninsula, which was formerly an island. See Isaiah 23d, and Ezekiel 26th, and 27th and 28th. Maundrel describes Tyre in 1697 as being completely in ruins, "there not being so much as one entire house left." "Its present inhabitants, (he observes,) are only a few poor wretches, harboring themselves in the vaults, and subsisting chiefly upon fishing."

In 1820 the Greek Catholic Archbishop estimated the whole population at 3500. Mr. Fisk inquired of two men, one of whom said 500 Mussulmans and as many Christians, the other said 500 Mussulmans and 300 Christians. The accuracy of such estimates is of course uncertain.

July 5. About six o'clock we left Tyre for Sidon. At half past 11 we saw a village on the mountains on our right, which the Arabs call Sarphant, supposed to be the ancient Sarepta, Luke 4:26, and Zarephath, 1 Kings 17:9,10, and Obad.

20th. At 3 we arrived at Saide, (Zidon,) and took up our lodgings in the house of the English Agent. We soon after had the happiness to meet with the Rev. Mr. Lewis, a missionary from the London Jews Society, who came out with Mr. Way.

By Mr. Lewis they received letters, and Bibles and tracts for distribution, from the missionaries at Malta. Much of the next day, which was the Sabbath, they spent with much satisfaction in his society. "We rejoice, say they, to see the number of missionaries increasing in this country."

The population of Sidon was estimated by one man at 100 or 150 Jews, 300 or 400 Christians, Maronites and Catholics, and 5,000 or 6,000 Mussulmans. By another, 4,000 Christians, and 6,000 Mussulmans.

On the 10th they went from Sidon to Beyrout. On their way they passed two small rivers, of which Mr. Fisk says, "Though these streams are mere rivulets, yet except the Nile and the Jordan, they are the largest I have seen in the East."

13. We called to pay our respects to the Reverendissimo, or superior of all the Latin convents in the Holy Land. We knew him at Jerusalem, and he is now making a tour to visit the convents in these parts. We conversed with him about the Millennium. He does not believe there will be a Millennium. Satan is already bound by the efficacy of Christian Catholic Baptism, as much as he ever will be. The Jews are at last to be converted, and their conversion is to be a sign that the end of the world is at hand. But whether there will be a Millennium or not, he says, is not an article of faith, for the Church has never given her decision on the subject.

Beyrout as a missionary station.

14. One consul estimated the population of Beyrout at 14,000 or 15,000; another at only 3,000 or 4,000. Mr. Fisk judges the least number to be nearest the truth. Of this place as a missionary station he writes thus.

Beyrout seems to me to possess many important advantages as a missionary station. It is situated at the foot of mount Lebanon, and a missionary might very profitably spend the hot months of the summer among the convents and villages of the mountains, many of which are within a few hours ride of the town. Occasional visits might be made to Damascus, which is only three days off. On the other hand, it is only one or two days sail to

Cyprus. On the coast south of Beyrout you reach Sidon in one day, and Tyre in two, and to the west, in two or three days, you arrive at Tripoli, where I understand there are many Greeks. It would be easy to maintain correspondence with all these places, and to supply them with books. In Beyrout itself a missionary who could preach in Italian might, I think, collect a small congregation immediately; and if he were disposed to open a school, there are probably few places in Syria that would be so promising. Another circumstance which, though not perhaps very important in itself, will yet weigh something in the mind of a missionary, is, that here he will find, oftener than any where else in Syria, opportunities to receive and forward communications. Here, too, he will enjoy the protection of an English Consul, and the society and friendship of several other consuls and their families. I think a missionary family would be more comfortably situated at Beyrout, than at any other place which I have seen in Syria.

LETTER FROM MALTA.

It was mentioned at p. 31 of the Herald for January, that Messrs. Goodell and Bird were, at the date of their latest communications, expecting soon to leave Malta for Palestine. We have received a letter from Mr. Bird, dated Oct. 20th, a few days later than the preceding intelligence. After mentioning the receipt of communications from the missionaries in Syria, he says;—

In this intelligence we found our design of going to Syria this winter entirely confirmed. Although we have every inducement to stay longer in Malta, which can be suggested by considerations of worldly comfort, and although we must spend a considerable time longer *somewhere* in mere study, before we can preach in a foreign language to any effect, yet we are anxious to be at home, and not so much like pilgrims, stopping on our way. We hope to find those in Syria who can give instruction in Italian; if not, we can do tolerably well now with books only. As for Arabic and Armenian, the opportunity for instruction is even better, I apprehend, at Jerusalem, than here; particularly because we shall have daily occasion to speak these languages. We are at present hoping to get a passage within the present week direct to Beyrout, and thence to Jaffa, where we shall expect to see brother Fisk, and leave our female helpers, till we can obtain (if not previously obtained by brother Fisk,) a comfortable lodging at the Holy City.

MISSION IN CEYLON.

HEATHEN CHRONOLOGY.

Extract from the Journal of Gabriel Tissera.

A brahmin called upon me. 'I talked to him seriously, and told him that if he did not repent and believe in the Savior in this world, he will have to mourn for it in hell through all eternity. He said he also had something to tell me, which is of great importance. The following is the sum of his discourse, "Your preaching, and that of the missionaries, are no more than what we are taught to expect in this last age of the world. For the last age is an age of misery, and is attended with many natural and moral evils. In this age false religions will spread, and the true religion, even the religion of Siven, [that is the heathen religion,] will become scarce. So that yours, being a false religion, of course spreads in this age." He shewed his belief in many foolish things, which are however sanctioned by their books. He said, "As this last age advances further, the earth will gradually lose its fertility, there will be little rain, and no water, but what is in the sea. The inhabitants will therefore be obliged to throw cold sand upon them instead of water. At length mankind will grow shorter, both in size and in age. They will become so short and weak, that they will be unable to build them houses, and so will have to live in the holes of large trees; where they will be exposed to birds of prey, which will often carry them away. At last the earth will be burnt up by the liquid fire which will descend upon it as copiously as the rain." It will be observed that this last particular agrees with the Sacred Scriptures.

The following short account of the heathen chronology will serve to throw some light on the brahmin's story. The month of January, in the year of our Lord 1823 is, according to the heathen, the tenth month of the year 4923 of the last age, or the age of misery. They reckon four ages, which they call by four different names. The first consisted of 1,728,000 years. The second consisted of three quarters of the first age, that is, 1,296,000 years. The third had two thirds of the second age, namely, 864,000 years. The present or the fourth age, they trust, will last only 432,000 years, including that part of it which is already elapsed. Consequently the whole of this fourth or last age, is equal to one fourth of the first age. To speak more clearly about the proportion of each age, the second was equal to three quarters, the third to half, and the fourth to one quarter, of the first age. When the

last age ends, the first one will commence again, and then the second, and so on in regular succession. They believe that these ages have already succeeded many times, how many they do not know. [See Walther's *Doctrina Temporum*, page 182.] At the end of every fourth or last age, or the age of misery, there is a deluge, which is succeeded by an universal conflagration. This conflagration is the same with the liquid fire abovementioned. Then Brahma creates a universe again, though he himself is not the eternal God. For at the end of a certain number of these quadruple ages, the existing Brahma dies, and another Brahma is created by Siven. Now, to continue the brahmin's discourse, he said, "When the first age commences again, the true religion of Siven will flourish, and the gods will come down to earth as they once did; for that is the age of perfect happiness. The second age is inferior to the first in felicity, the third inferior to the second, and so on." The different names of the four ages, I presume, import their different natures; the first one means the age of innocence, and the last, the age of wickedness, which is the same as the age of misery abovementioned. The brahmin said that mankind were very tall and lived to a great age, even hundreds and thousands of years in the first age; and then their size as well as age became shorter with the return of each age, till men arrived at their present state. So that the good state of the world has been in the decline from the first age, and will be so to the end of the last, when it terminates in a universal destruction. Then a new creation takes place, and the ages come in rotation as before. Perhaps this is the corrupted tradition of some particulars mentioned in the word of God. For several parts of the above account seem to agree, in some respects, with such Scriptural facts and doctrines as these, to wit, the holy and happy state in which Adam was before his fall, the longevity of the antediluvians, the sinfulness of man since the fall, the end of the world, when "the earth, also, and the works that are therein, shall be burned up," and the new creation, or the "new heavens and a new earth wherein dwelleth righteousness." The above statement is found in their books, and is implicitly believed by the heathen. Depending upon this plausible tale, they think that their religion has been in the world as many millions of years as make up the above succession of ages. Proud of the supposed antiquity of their religion, they deride the Christians, asking them by way of scorn, "When did the Christian religion rise? Was it not 1823 years ago? But if you say, that Christ is the Lamb slain from the foundation of the world, we ask how long is it,

according to your account, since the world was created? It is nearly six-thousand years. Is it not? Now what proportion does this bear to one of our ages?" They speak of the Christian religion as a thing but of yesterday, of a late date, and a recent growth.

HINDOO CASTS.

THE following description of Hindoo casts, extracted from the Journal of Tissera, is in some respects the best we have seen.

The Brahmin's cast is higher than any other cast. They indeed appear to be a different race, more handsome and clean than any other cast. They are generally of a light color. They are comparatively elegant even to a proverb. For we say "Handsome as a brahmin." This, however, is a general truth; for some of them resemble Vellallas, or the common high cast. The brahmin women are neater and more elegant than others. The Brahmins are of the first cast, the Chitties and Vellallas are the next. The two latter are high casts compared with others except the brahmins. Most of the people in Jaffna are Vellallas. Properly speaking the cast next to the brahmins is that of the Chattrers, or Kings, or Rajahs; but there are none of this cast in this district, and probably none in the island. There is also a high cast called Madapally. The Chitties live by trade, and the Vellallas by cultivating the land. The Smiths' and Carpenters' cast is inferior to the Vellallas. Washermen, Shoemaker, and Barber, are still inferior. The Toddy-man, Paraya, &c. are still lower. The Tooroompen (which name signifies a man that is not worth more than a rush) is the lowest. This last is so low a cast, that people of the high casts often strike them if they come in contact with them; for the latter consider it a bad omen, if one of so low a cast should meet them in the way. People of this lowest cast are washermen to the low casts immediately above them; for a common washerman would not wash for any of the low casts, nor would a common barber shave them; they have to shave each other. The brahmins do not intermarry with any other cast; and many of the other casts do not intermarry with each other. The brahmins and especially their women keep their houses and gardens very clean. They wash themselves and their clothes every day. Wherever the heathen's bathing is mentioned in the above journal, I meant their washing their clothes as well as themselves. The brahmins consider themselves so much above any other cast, that they would not eat with the casts that are im-

mediately next to them. Nor would they eat any thing that is *cooked* in any family but that of a fellow brahmin. If the people want to give them any thing, they give it green, and not boiled, or any way cooked. Even the sons of brahmins, when they are but ten or twelve years old, are called with a peculiar title. And the brahmins will not allow any cast but their own to see their cooking. None of the high casts will eat with any of the low casts. Nor would they eat any thing cooked by the low casts. Yea, the Parayas and even the Toddy-people are not to enter the house of any cast that is above them. And more, none of the high casts will drink water of any of the low casts. Nor would they eat any thing that is boiled, or in any way prepared, if it should be touched by a Toddy-man or Paraya. And the brahmins would not, I presume, eat even any fruit, if it were cut with the knife of a Toddy-man. None of the high casts would even drink water in the family of a white man; for though the Europeans are their rulers, yet the heathen rank them under the lower casts, especially because they eat beef, as these do, and because they admit the lower casts into their houses, and for some other reasons. Some of the low casts have their gods exclusively for themselves, which are not worshipped by the high casts, while the gods of the latter are also worshipped by the former. In the same manner, the low casts would be willing to intermarry and eat with the high ones if they could; but these would never allow them the privilege. It may be interesting to add, that among the high casts there are families of higher and lower ranks, and that when a person of a lower rank is married, he often pays considerable money to those in higher ranks that these may eat with him at the wedding.

TOUR OF MR. KNIGHT AND DR. SCUDDER.

As we have not received any very recent intelligence from our missionaries in the Island of Ceylon, we think we shall gratify our readers by inserting the following extract from the London Missionary Register. It is an account of a visit made by Dr. Scudder, in company with Mr. Knight of the Church Missionary Society, to some of the Islands in the neighborhood of Jaffna. It is thus introduced by the editor of the Missionary Register.

[Mr. Knight and Dr. Scudder of the American mission, had agreed to visit some of the Islands lying off the coast of the district. Mr. Knight's account of this visit will give some insight into the state of the people, and will

shew with what diligence and patience the seed of the word must be sown among them.]

May 27, 1822.—We met on the beach, about two miles beyond Batticotta. The channel, which we passed, was, I think, more than two miles wide; but the water was so shallow as to be fordable.

Arriving at the Island (Carradive) we proceeded some way into the first village, to the house of a native, who is in office under Government. We spread our mats, and took up our lodging under a tree in his court; the house being too small to afford us accommodation. Several people came to see us, in the course of the day; to whom we spoke, and distributed tracts. After getting refreshment, as the sun began to decline, we went round the village, taking different directions—calling on the people, distributing tracts, and making known to them the way of salvation. I met with several interesting circumstances.

At one house, we found an old man, who was much esteemed in the village for his learning, but who was become debilitated by age. The lively intelligence which shone conspicuously through his furrowed countenance, with the attention which he paid to what was said, much endeared him to me. While talking with him, a company of women collected in the court; to them we turned, and gave advice, &c.

Another scene, which proved very interesting, was a large school of fine promising boys. The master had a neighbor with him: the interpreter and myself sat down on a mat with them: a Madras tract, on the New Birth, was read to them, and explanatory remarks made: the two men listened well to what was said, expressing their assent when the subject pleased them. The boys begged hard to have a printed tract each; and I left some with the master to give to those who should repeat their lessons best the next morning.

Going on, we found a travelling mendicant from the coast. Though gaudily adorned with beads, he refused to take any tract, pretending not to know how to read. We spoke to him plainly and faithfully, but it appeared to make no impression on him: he soon grew tired, and said he must get away to beg for his rice, and would stay and hear these things another time. While talking with him, a company of ten or twelve persons collected, to whom we made known the way of salvation. Going on further, we found a company of four men, one of whom had a fine intelligent countenance, seated on the sand: we stayed to speak to them, and to read a tract. The questions which they asked, while they proved them to be men of reflection, shewed that they were rigid heathens.

We returned to our lodging just before dark, and Dr. Scudder came in soon after. While the servants were providing food, we united in praise and prayer to the God of our mercies: afterward, calling together the servants and attendants, we gave them some exhortations from the parable of the rich man and Lazarus; and, having commended ourselves to God in prayer, we lay down to rest under the narrow verandah of the house, so as to be screened from the strong southerly wind.

28.—Rising early this morning, we unitedly sought the divine blessing; and, after breakfast, went out again in different directions. I found several companies of people in a large field, and in a village through which I passed, to whom I spoke, directing them to Christ for salvation: very few of them were able to read: I met with Dr. Scudder, by appointment, near the ruins of an old parish church—a striking monument of what was done in former days, to propagate Christianity. We proceeded to the side of the Island opposite to that on which we landed; where, with some difficulty, we crossed a fine river, and took possession of an old uninhabited house on the opposite bank. Here we spread our mats, and remained quiet till the heat of the day was over; when, as before, we went out to seek for opportunities of doing good, each taking a different course.

We here found an extensive population, chiefly Roman Catholics, who, with some exceptions, listened to our instructions, and received tracts, especially such as were printed, with eagerness. We distributed portions of the Scriptures among them; as the sermon on the mount, the discourses of the Savior, &c., printed at Colombo. One man, who refused to take any tract, was overheard to say, that the time of Antichrist was very near: some others, who appeared to be chief men, refused to accept of tracts, and looked very shy upon us; probably from feelings of prejudice, which the priests may have instilled into them. One man said that the priests would be angry if they received our tracts, but he afterward took one. We found one written tract which we had given, torn up, and thrown down by the road-side. On the whole, however, the prospect here, with regard to the distribution of the Scriptures, seems very encouraging: and we cannot but regret, that we have not copies of the word of God, in greater plenty, to distribute among the people. How soon the door of usefulness may be closed by the influence of the priests, we know not; but we trust that the eyes of the people will first be open to discover the difference between truth and error, and then opposition will but tend to

forward the cause of truth. This appears to be one of the most flourishing Roman-Catholic districts which I have seen.

May 29.—Hearing of a good opportunity of going to another Island, a few miles distant, which we supposed had not been visited by the Gospel for many years, we proceeded thither.

We found very few houses; and the inhabitants, for the most part, very ignorant. One old man, more intelligent than the rest, had learned a Christian catechism and other Christian lessons in his youth under the Dutch, some part of which he repeated: he said he was more than 100 years of age. We told all whom we saw of the way of salvation by Christ, and gave tracts to all who could read.

In the afternoon went to another village, and distributed tracts and gave instructions to those whom we saw in the way.

At the house where we expected to lodge, the owner was not at home. We went on to another, where the people (Roman Catholics) readily gave up their chief room to accommodate us. After we were a little settled, a company of people gathered round us, some of whom manifested much disposition to dispute. They insisted strongly on the advantage of worshipping saints, urging that they would be able to act as intercessors, and thus to procure favors for them from God. They asserted that the Word of God authorized these things; but when we asked for proof, instead of the Scriptures they brought forward a written catechism containing quotations of Scripture, and distorted passages, so brought together as to prove their doctrines: but this we would not admit. The chief disputer, who was very authoritative, was from Jaffna: after a time he left, saying that he would come again in the morning, and bring the Scriptures with him; but we saw no more of him. He asserted many things which were untrue; and it is likely that he felt himself unequal to the task which he had undertaken.

May 30, 1822.—We left, this morning, about eight o'clock, and proceeded to another village; where a large company of people was soon collected, to whom the Interpreter read a tract, and explained it at large. Most of them, I believe, were Roman Catholics: there was no disposition manifested to dispute with us: all who could read readily received tracts. Having appointed a place for meeting in another village, we now separated, and took different routes, conversing with the people and distributing tracts as we went along. Most of the people with whom I met were heathens, and some of them not the most sociable: some asked for proof that Christ came into the world, and

that the Christian religion was true; and, as they will not enter into our course of reasoning, it is not easy to prove these things to *their* satisfaction: after referring to the purity of the Christian religion, (of which they have had but few specimens—most of the Christians whom they have formerly known having disgraced the Christian name by their immoral lives) and the tendency of the Holy Scriptures, I thought it better to speak of the evidence which the true Christian has in his own breast.

The appointed village was further than I expected; and I was, in consequence, much exposed to a burning sun.

After taking some food, I and my attendants set out on our return, leaving Dr. Scudder to pursue his good work a little longer. We reached home about nine o'clock at night. I brought with me two little boys from the populous Catholic village, whose mothers came to me, begging me to take them. This little excursion has been very interesting and I trust will be followed by the divine blessing.

JOINT LETTER OF THE MISSIONARIES.

SINCE the above was in type we have received communications from the missionaries both in Bombay and Ceylon. A part of the joint letter of the missionaries in Ceylon we insert below, reserving the remainder for a future number.

Jaffna, June 21, 1823.

Very dear Sir:—Our letter of October last informed you, that, though the prospects of our mission continued to be encouraging, the Lord's hand had been heavily laid upon us in the removal of brother Richards from our number. Could we say that we had since enjoyed the uninterrupted smiles of Providence, we should much rejoice. The Lord however has been pleased to order it otherwise. He has again found it necessary to afflict us. Happy will it be for us, if our trials lead us to the only source of comfort, and work in us the peaceable fruits of righteousness.

Affliction in Mr. Meigs' family.

The second daughter of Mr. Meigs, Sarah Maria, died very suddenly March 9th of the locked jaw. Mr. M. was absent on a journey to Colombo at the time of the afflictive event, and Mrs. M. "was obliged to mourn alone." Her Heavenly father was pleased to manifest himself to her very graciously, and enabled her to say, "the Lord is righteous still." The other brethren and sisters, while sympathizing in this mournful bereavement, have been per-

mitted to rejoice in the goodness of God in preserving to them and their families their lives and health.

Trials in the Church.

One of the native members had fallen under censure several months previous to the date of this letter, but had given very satisfactory evidence of penitence. Two others have more recently yielded to the power of temptation; and the brethren have been under the necessity of suspending them for six months. The remarks of the missionaries occasioned by these instances of transgression among the members of their communion are well worthy of attention.

Since the commencement of this mission twenty four have been added to our church. When we remember, that of this small number three have been subjects of its discipline, we are called upon to humble ourselves deeply before God. But though we have cause for humility, we have also cause for thankfulness, (when we take into consideration the unfavorable circumstances under which our native converts are placed,) that *no more* have fallen into sin. In Christian countries, where the tone of morals is high, and where the restraints of civilized life are felt, and have a very powerful tendency to prevent the members of the church from dishonoring the cause of Christ, there are, nevertheless, frequent instances of sad apostasy. If this is the case in Christian countries, how much more may it be expected in heathen lands, where morality and the restraints of civilized life are comparatively unknown, and where, consequently, temptations to do evil press on every side. If to these we add that laxity of principle which they imbibe from their earliest childhood, in consequence of their continued familiarity with all the abominations of those who "serve the creature instead of the Creator," together with their low ideas of sin, and of the extent and spirituality of the divine law, until they have been long under the teachings of the Holy Spirit, it is still less to be wondered at, that our native converts do sometimes relapse into sin.

Those who are now under the discipline of the church, previously to their admission gave us satisfactory evidence of a real change of heart; and we feel much encouraged to hope, that, though they have fallen, they will rise again, and be taught to watch and pray with more diligence, lest they fall into temptation.

Usefulness of discipline.

The exercise of rigid church discipline, when attended with the divine blessing,

has not only the effect of producing good impressions upon the minds of those who fall. It is calculated to make those who stand more watchful, and consequently less liable to relapse into sin. And it has the effect, also, of making known more fully to those around us the holy nature of that religion which we preach. We cannot but entertain the hope, that this event will be overruled for good. The Christian churches in our native land, who are sharers with us in our joys and sorrows, will feel with us the necessity of earnest prayer in behalf of that little church which they have been instrumental in gathering. It should never be forgotten that its members are as lambs among wolves, and need much grace to enable them to persevere unto the end.

Additions to the church.

But while we have been cast down, we have not been forsaken. Our cup has been mingled with cordials which have invigorated us, and encouraged us to persevere in our work. Since we last wrote, several additions have been made to our church. Katheramun of Oodooville, the husband of Antache, who was received more than a year ago, was baptized, and admitted to full communion with us in November last. At the time when his wife was received, he presented himself as a candidate for admission. But, as we considered it expedient that his faith should be further tested, we deferred his admission. It gives us much pleasure to state that the hopes we entertained of him from the beginning have not been disappointed;—he appears to have grown in grace and in the knowledge of our Lord and Savior Jesus Christ.

At Panditeripo, Julia Ann Prime, one of the girls attached to the boarding school at that place, has been admitted to the church. She is a Catholic by education. Soon after she began (as we hope) in earnest to lay to heart the things which belong to her everlasting peace, she was called to experience a trial of her faith. Her friends were much enraged at her having become impressed with a sense of divine truth, and were desirous of diverting her attention from these impressions as soon as possible. As the use of gentle means to accomplish their purposes was ineffectual, they had recourse to more violent measures, and beat her. She was enabled to witness a good profession before them, and honor the cause she had espoused. In June last, she expressed a desire to join the church. That we might have a further trial of her faith, her admission was postponed until December. She continues to give pleasing evidence of piety; and endeavors to make herself useful, by going to different villages, and

speaking to the people from house to house upon divine things.

At Manepy there has been one admission to the church. *Conter* of that place was sometime since cast into prison, and while there, with no other teaching than the word of God, accompanied with the influences of the Holy Ghost, he was brought to feel that he was a sinner, and needed a better righteousness than his own to justify himself before God. It appears that a man belonging to Batticotta had been cast into the same prison, and that brother Meigs had sent him a Testament to read. As this man was obliged during the day to be absent from the prison in performing some work for government, *Conter* had access to his book, and read it. He soon became so much impressed with the truths it contained, that he reprov'd those who were confined with him, because they had erected an altar dedicated to some demon, and continued to offer up their prayers before it. His rebukes however had no good effect. They sometimes answered him, that if they did so, the devil would release them. At other times they became enraged, scoffed at him, threatened to kill him, and told him to throw his book away. As he continued to read, he felt more deeply the truth of what he read, and resolved that, if he should be released from prison, he would seek the salvation of his soul. The time came when he was released, and, as the truths which had arrested his attention while in prison continued to have an abiding effect on his mind, he determined that he would visit the missionary who was settled in the parish where he lived. Agreeably to this resolution he went to the mission house, and heard Christ preached to him as the Way the Truth and the Life. By degrees he was more fully convinced of the truths of the gospel, and felt that he must abandon his sins, and believe on the Lord Jesus Christ, and walk according to his commandments. After having given good evidence for some months that he had been taught from above, and had truly received Christ as his Savior, on the 9th of February he made an open profession of his faith. He was baptized, and received into full communion with the church.

In reviewing the history of this case we feel disposed to say, What has not God wrought? Nothing could have occurred to exhibit more clearly the importance of circulating the scriptures, even among those who have never heard of the gospel. We hope that, when the circumstances attending this conversion are known, they will be considered by American Christians, as an additional call upon them to send us help without delay, that we may improve this hitherto much neglected means of doing good.

In addition to those who have been received into full communion with us, there are six candidates for admission, whom we expect to receive after a proper time, if they appear as well as they now do. We are reminded by the fall of some, that we should continue to exercise much caution in the admission of members to our church; and we are also impressively taught, that, with all the caution which we think it necessary to use, we have reason to fear that tares will be gathered in with the wheat. May the Lord of the harvest give us more and more wisdom to direct us, that we may admit to his church those only whose names are written in heaven.

CHILDREN IN THE BOARDING SCHOOLS.

MANY of our readers, who have been for some time past contributing for the support of children in Ceylon, are doubtless waiting with some solicitude to receive information respecting them. We are happy to inform them that we have received from the missionaries an account of the several Boarding Schools, with a complete list of all the children contained in them; which, however, we are under the necessity of deferring till the next month. For the present we can only make one extract from the letter of the missionaries which accompanied the account of the schools.

By the list it will be seen that we have about 140 boys and 30 girls in these schools. About 30 of these children are already so forward as to require much of our time in their instruction. As the *Central School* will, however, be supplied from these schools, there will be a vacancy, which we shall endeavor to fill as soon as possible with the many names on the lists sent out to us, for which we have not yet taken children. We feel the more confident that there will be but little delay, as the people begin more fully to appreciate the benefits of our boarding schools, and are more willing than formerly to commit their children to our care. We feel that those benevolent individuals and societies who have contributed to this department have no reason to be discouraged;—and that their charity has already had a most happy influence on the prospects of the mission.

MISSION AT BOMBAY.

JOINT LETTER OF THE MISSIONARIES.

Bombay, June 6, 1823.

THOUGH we cannot send you such communications as we wish we could, and such

as our Christian patrons and friends have long been looking for with anxious hearts; still we would be thankful to God that we are enabled to send tidings of any thing, which in any degree gives a favorable aspect to the cause of our dear Redeemer in this dark region.

Completion of the Chapel.

Our last letter made you acquainted with our arrangements for building a chapel with school rooms, and also informed you of the actual commencement of the building. We have now the pleasure of informing you that, in the course of the last month, the building was completed, so far as it was intended to finish it in the first instance. It is a very strong and durable building, and we feel much gratified with its plain but comely appearance.

Having been accustomed to see only the lofty and highly finished pulpits of our churches at home, you would perhaps be half inclined to smile at first sight of our plain and lowly pulpit. It is eight feet long and five feet wide, with six steps of the same width at each end, all of masonry. The elevation of this platform is three feet only; and on the front edge of it is a plain wooden railing eight feet long, on the top of which is a board of the same length and fourteen inches wide, all painted. We are much pleased with the convenience and appearance of this pulpit, and think it quite in unison with the general style and character of the building.

The flooring is of earth, and raised three feet. The surface, after being thoroughly wet, was beaten hard, level and smooth, and then washed over with a solution of cow-dung. This is a very common kind of flooring to native houses; but in public buildings it requires to be matted, and if money were not wanting, it would probably be expedient to have it flagged with the common stone of the country, which is much used for such purposes.

Provision was made, in building the walls, for the erection of a gallery; and we hope that we shall live to see our native congregation so increased as to render the addition of a gallery necessary.

The house is yet without ceiling. Not only for the sake of the appearance, but chiefly on account of the difficulty of speaking in it while in its present state, the missionaries regard it as of some importance that this deficiency should be supplied. They also consider it desirable, on account of the situation in which the building stands, that some of the land contiguous to it should be procured.

Need of a bell.

As the natives are very irregular in their habits, and generally destitute of the means of ascertaining the arrival of any designated hour, and have little inclination to trouble themselves in any way to know it, we have thought that, among such a people, a bell, to give them notice of the hour of worship, might be of singular use in collecting them. Around the chapel, within the sound of a good bell, there are about 100,000 natives; and when once informed that its sound was a notice, calling on them to come to the temple of the true God, to worship before him, it would be perhaps a salutary reproof even to those who, either by necessity or inclination, might be prevented from assembling.—Provision is made for suspending a bell in the apex of the front portico.

We have the greatest reason to be thankful to God and to praise him for his blessing on the building of a temple for his worship. It was commenced and so far completed, in less than the short space of six months.

Kindness of Mr. West.

It was mentioned in the Herald, vol. xix, p. 313, that Mr. West, a European gentleman, who is an accomplished architect, had kindly taken upon himself the whole care and trouble of erecting the building. This very valuable service he performed without accepting any compensation. The missionaries speak of Mr. West, as a gentleman very high in their estimation, and express a lively sense of gratitude for his services.

Pecuniary assistance obtained in India.

We are no less bound to praise Him, who has the hearts of all men in his hand, for the pecuniary aid, which through his favor we have been enabled to obtain. The subscriptions which we have procured in this country amount to about 4,000 rupees, (\$1,777,) and we hope that something more may yet be obtained. Of this sum you will observe that 1,500 Bombay rupees (nearly \$700) were collected in Calcutta by E. A. Newton Esq., the greater part of which (\$458) was his own generous donation, and for the rest we are indebted to his attentions and influence. The sum obtained in Bombay is not great compared with the extent of the European society here, and the liberality with which they contribute to other objects. Yet it derives a peculiar importance from its being the first thing of the kind at this presidency to which their benefactions have been solic-

ited. Viewed in this light it brightens the future prospects of missions in this dark region, and will, we hope, encourage the friends of Christ and of the heathen in our native land to give all that may be desirable to complete and improve the building.

Our readers will be gratified to perceive, by comparing the statement above given with that on p. 313 of our last volume, that the donations to this object in Bombay have been somewhat greater, than, from Mr. Hall's letter, on which that statement was founded, we had ventured to anticipate. The whole expense of the building in its present state has been about \$4,177, leaving \$2,400 to be paid by the contributions of Christians in this country; exclusive of the expense of improvements which may yet be made.

Dedication of the Chapel.

You will doubtless feel an interest in knowing in what manner this building was dedicated to the service of God. We inserted a notice in the public papers, that on the last Friday evening in May divine service would be performed, mostly in the Mahratta, but partly in the English language. The Friday was observed as a day of fasting and prayer. In the evening divine worship was commenced in the Chapel in the following manner; 1. Reading of the scriptures in Mahratta by brother Nichols. 2. Singing in English, a hymn composed for the occasion. 3. Prayer in Mahratta, by brother Graves. 4. Singing in Mahratta. 5. Sermon in Mahratta, by brother Hall, from Ps. 95:6. 6. Singing in Mahratta. 7. Prayer in English, and the benediction, by Rev. R. Kenney, a missionary of the Episcopal church. In the conclusion of the sermon it was remarked that the Chapel had been erected by the benevolence of Christians, who wished all men to come to the knowledge of the Gospel of Christ, and be saved through him, the only Savior of sinners; and an invitation was given, and a desire expressed to the native auditors, that they would regularly assemble in it, especially on the Sabbath, and hear and receive the word of life.

The number of Europeans who attended was small, and probably would have been larger, had not the services been chiefly in Mahratta, and had there not been a religious meeting the same evening in the fort, of which we were ignorant when we fixed on the time for opening the chapel. The number of natives who were in the house and at the doors was considerable. All our Bombay schoolmasters were there, and a good many of their boys. For some weeks before, we had employed a native

musician to teach native singing to the schools and to ourselves. He had succeeded as well as could be expected, and had taught all the most forward boys here, and the schoolmasters, to perform, with a good degree of propriety, two tunes, set to Christian hymns. They sung the two on the occasion: and the boys and teachers, as they attend in rotation, two schools each Sabbath, to be catechised &c., uniformly sing in connection with public worship in Mahratta.

The arch adversary of souls is no doubt busy in attempting to excite the prejudices, jealousies and fears of the people; and it would be too much to expect that there should in consequence be no diminution of our schools in Bombay. The schoolmasters tell us, and it is probably true, that *some* parents have removed their boys from the schools, because they were brought to the chapel. It is a very favorable circumstance, however, that the school which is kept in a verandah of the chapel is on the increase, and is flourishing. Our prayer and hope is, that Satan will not be suffered to gain any advantage against the cause, and that God will cause the people to come to this place, and hear and believe his truth, and be saved.

At present we have public worship regularly on the Sabbath at ten in the morning in English; at four in the afternoon two schools assemble for reading, catechising &c. till five, and from five to six public worship is held in Mahratta.—On the first Monday in June the monthly concert was held at the Chapel.

Printing of the Scriptures and Tracts.

In translating and printing the scriptures we continue to advance. The work of translating we still consider as secondary to that of *preaching* the gospel, and at the same time a work of great responsibility, and demanding the deliberate and patient exertion of all our combined capacities in its execution. To many our progress in this department will probably appear tardy; and we might indeed advance *much* faster, were we to hurry it off as a mere job of contract is commonly done; but with our views on this important subject, we do not think we should promote the cause by hastening on this work much faster than we do at present. We hope that in a few months the translation of the whole New Testament will be completed, and that some further progress will be made in the translation of the Old.

Our *printing* of the scriptures and tracts we endeavor to regulate by the actual demand for them. We have recently printed the gospel of Mark, and a second edition of John is now in the press, and will be

finished in a few weeks. The next portion of scripture, designated for the press, is a second edition of Genesis, for which we have many applications. When Genesis is finished, we expect to continue the edition of the New Testament. We have lately reprinted two tracts, one the compendium of scripture doctrine, and the other entitled "The Good News."

Our readers have already been informed (vol. xix. p. 381,) that the Bombay government had interdicted the circulation of religious tracts in the interior of the Mahratta country, and also that a memorial was about to be presented by the missionaries, in hope that the restriction would be removed. This memorial they accordingly presented, but the government did not think it proper to comply with their request. They still hope that the restriction will not be of long duration; but even at present the field which is open before them affords, they say, "room and labor enough for a hundred missionaries, and for as many agents as they could employ; and for books innumerable."

General state of the Mission.

Some further extracts from this letter must be deferred till the next month. We only anticipate the substance of it so much as just to glance at the general state of the mission. Nothing of very special interest had occurred which has not been already mentioned. The members of the mission families were generally in health. Mr. Hall however writes, in a letter dated July 21, "Our dear son and only child is not expected to live many days." They were not yet able to enumerate instances of conversion, though several had recently appeared to give more than ordinary attention to divine truth. The expression of their feelings in relation to this subject we shall hereafter insert; and in the mean time remind our fellow christians of the importance of their daily prayers, that their brethren may not labor in vain.

MISSION AT THE SANDWICH ISLANDS.

LETTERS FROM THE MISSIONARIES.

THE arrival at the Sandwich Islands of the missionaries who sailed from New Haven in November 1822, and our receipt of letters from Mr. Bingham and Mr. Chamberlain, were mentioned in our last number, p. 96. We

have since received a letter from Mr. Richards, which was brought by the same conveyance, but had not then come to hand.—Mr. Chamberlain states that the journal of the mission and official letters of the last reinforcement, were forwarded by way of Canton on the 28th of May, and other communications and duplicates by different routes on the 17th of June, and on the 9th and 16th of August. None of these have arrived.

The letter of Mr. Richards is dated at Lahinah, Island of Mowee, Aug. 30, 1823. We make the following extracts.

Situation of the Missionaries at Lahinah.

This may be the earliest notice you will have of our establishment at this place. It is proper, therefore, to mention that Mr. Stewart and myself, with our families, took up our residence here on the 31st of May. Our journal up to the 31st of August we shall send by the first conveyance, which we hope will be in a few days, though probably not so direct as the present. I might now mention some of the kind dealings of providence with us, but, as you will learn them from our journal, I will only speak of our present circumstances and prospects. We are living in houses built by the heathen and presented to us. They are built in native style, and consist of posts driven into the ground, on which small poles are tied horizontally, and then long grass is fastened to the poles by strings which pass round each bundle. We have no floors, and no windows, except holes cut through the thatching, which are closed by shutters without glass. Our houses are comfortable at this season, and we hope will remain so during most of the year, as very little rain falls at this place. During the three months that we have resided here there has been none at all. Nearly all that grows, not only in Lahinah, but on all this part of Mowee, is watered artificially by streams from the mountains.

Favor of the Chiefs.

We are constantly receiving little favors from the people, which, though they do but little toward supporting the mission, do nevertheless show very satisfactorily that they are our friends. We have particular occasion to be grateful to God, that our warmest friends are among the highest chiefs. This, I think, makes our future prospects flattering. It is also an encouraging circumstance, that their friendship increases, as they become acquainted with us, and with our object.

Prospect of ultimate success.

After enumerating some of those needful articles, the procuring of which must necessarily involve some expense for the support of the mission, he writes,

I am fully persuaded that, could those christians who furnish our support see the things which we see, they would need no other motives to stimulate them to far greater exertions than they now make. The field for usefulness here is great; and I have never for a moment since I arrived, had a single fear that my usefulness, on these islands, will be limited by any thing but my own imperfections. If I can be useful any where, I can be useful in Lahinah. I see no evidence that I have been, or that I shall soon be, the instrument of the immediate conversion of any heathen. But I think I do see a work going on, which will issue in the conversion of thousands. Our temporal circumstances are more pleasant, than we had reason to expect, when we left America. We however feel the need of houses of a different kind from those we now occupy. Our circumstances can be rendered more pleasant, in several other respects, by changes which you will find proposed in our journal. But, situated as we now are, we are all contented and happy. Our work is indeed a pleasant one. I envy no man his employment, though he may be surrounded with a thousand temporal comforts, of which I am deprived. It is enough for me, that, in looking back, I can see clearly that the finger of providence pointed me to these islands;—and that, in looking forward, I see some prospect of success, and of lasting usefulness. All my anxiety arises from the fear that the whitening harvest will not be gathered. Thousands, indeed I may say, almost every adult on the Sandwich Islands, is waiting to receive instruction; and many are waiting with high hopes. That we may be able to communicate this instruction, we know is your prayer, and the prayer of thousands who love Zion. This is an animating thought.

MR. BINGHAM's letter of the same date was also written at Lahinah, where, on account of some special business, he had been spending a few days. In regard to the prosperity of the mission, after alluding to a previous communication, he says,—“I can again assure you that we have occasion to rejoice in the continued smiles of Providence, and in the general prosperity of the mission, in the various stations and departments of labor.” Part of his letter we think will be found interesting.

Excursion of Messrs. Bingham and Richards.

Day before yesterday Mr. Richards and I set off on an excursion to explore a part of the Island, and to visit the king, now on the other side. By the favor of the king's mother and her husband we obtained a good double canoe to facilitate our progress. We sailed along the shore in the direction of Maurakea (Mow-rah-ka'-ah) on Owhyhee, of which we had a view among the clouds. Seven or eight miles from Lahinah we alighted on shore, and walked a mile or two through a pleasant plantation called Oroaru, (O-ro-ah'-roo,) belonging to the king's mother and containing 123 houses; then joined the canoe again. We found that some of the people had attended divine worship. As I was giving them a few words of instruction, I heard a lad pronounce the name of JESUS CHRIST. I asked him by whom he had heard the name of our Savior; he replied, “By the missionaries at Lahinah.”—We proceeded, sailing along the shore, several miles, passed several plantations belonging to Urumaheibi, (Oo-roo-mah-ha-ee-ha-ee,) and containing together about 80 houses;—then succeeded six or eight miles of a bold, iron bound, mountainous, uninhabited shore, till we entered the large bay called Maalaea, (Mah-ah-lah-a'-ah,) and landed two or three miles from the cape, on the north-west. We had a light sea breeze from the west, till we doubled the cape, when suddenly the north-east trades struck us with violence, which we continued to feel till night, during our walk across the isthmus, which was about 10 miles, though the distance between the bays on the south and north is, at their nearest points, but about seven. At the place of our landing are about forty houses occupied chiefly by fishermen.

Plantation of Wykahpoo.

The principal plantation in this district, called Waikapu (Wy-kah-poo'), lies about midway between the two bays, watered by a small stream, descending in a south-eastern direction from the lofty mountains, that lie between Lahinah and that place. At this plantation which belongs to Cox and Kaahoomanoo, there are about 100 houses, six head of neat cattle, and eight horses. This is the most important, and almost the only inland settlement that I have seen in the islands. Its situation is very pleasant. You stand upon the bank of this little rivulet in the midst of the bananas, sugar-cane, and taro; and the plains that lie upon the two bays spread upon your right and left, containing perhaps 100 or 150 square miles. Before you, at the distance of 15

or 20 miles in a south-east direction, rises a beautiful mountain, occupying a large portion of that part of the island which lies on that side of the isthmus;—and behind you the loftier mountains that occupy a large portion of the islands on this side. On your right the beautiful bay of Maalaea. Morokini (Mo-ro-kee-nee,) appears only as a rock rising but a little above the ocean. Tahirawa (Tah-hoo-rah-wah,) a little more to the right, appears somewhat more deserving of the name of an island instead of a rock. On your left, a pleasant bay, and an open ocean, wash the shores of Wairuku (Wy-roo-koo.) The plain in this part appears to be made of sand, which, to some extent, is continually changing its position by the action of the wind, throwing it into hillocks and banks resembling drifts of snow, and thus disclosing many fragments of human skeletons of former generations, wasted tenements, once the habitations of immortal souls, that knew nothing of JESUS and his resurrection. Over these we walked, as we proceeded to the king's temporary dwelling, or lodging place, at Wyrookoo.

Dedication of a house for worship.

On the 24th inst. we had the happiness to dedicate to the Lord Jehovah a new house for divine worship, lately erected by the king's mother and her husband, and Krimakoo. They were present at the dedication with Kamamaloo, and other important persons, and many of the common people. I preached in the vernacular tongue from Gen. 28:17; "How dreadful is this place; this is none other but the house of God, and this is the gate of heaven." We sung in the native language the Jubilee hymn, "Blow ye the trumpet," and in English, "Wake, Isles of the South, your redemption is near."

There is now one church at Wymaah;—one at Hanapapa, where Mr. Whitney preaches weekly;—one at Hanaroorah, where public worship is usually attended three times a week;—one at this place;—and now the fifth in the islands is building by governor Adams at Kaima (Ki-mah) on Owwhyhee. Four of our brethren are still on that island, successfully exploring it, and preaching the word, and preparing the way for occupying that field by two new stations.

Readiness of the people to attend worship.

From Mr. Chamberlain's letter of September 1st, dated at Hanaroorah, Island of Woa-hoo, we make only one extract, shewing the disposition of the people at that place to attend public worship.

Mr. Bingham's return is daily expected, and his presence is now needed at this station, as there is no one here competent to preach to the people. Auna, the Tahitian convert, conducted, till recently, the native service; but he left this place about a fortnight ago, to accompany Kaahoomanoo and Tamoree on their visit to Mowee. Though Stephen Popohe has been the only one to conduct religious worship for the natives, there yet has been no falling off of numbers, the house being usually full, or nearly so. It is pretty certain that the attendance of the common people on divine service has not been owing to the attendance of the chiefs. When the principal chiefs were recently absent, the house of worship was not deserted, but, on the contrary, it was filled with the common people, who would hardly have ventured to enter, if the chiefs had been present; especially if the chiefs had taken their seats at the entrance of the house, for the benefit of the wind, as they usually do.

CHEROKEES OF THE ARKANSAW.

THIRD REPORT TO THE SECRETARY OF WAR.

We have received from the missionaries at Dwight a copy of their annual Report to the Secretary of War, prepared in October last; most of which, as giving a general view of the progress of the mission, we think it proper to insert.

The time of commencing our enterprise, the general course we have pursued, the commencement of a school, the plan upon which it was founded, and the progress of labor in the several departments of the Institution to October 1822, have already been communicated. The progress of labor in bringing forward the establishment for the year past has equalled, if not exceeded our expectations. Additional buildings have been erected, roads improved, the plantation extended, and a school continued in successful operation.

We have erected and completed a framed house 30 feet by 36 for the girls and instructress, two log cabins 16 by 14 for the boys, a framed barn 40 by 30, and a saw mill and grist mill. The saw mill is completed, and the grist mill nearly so. Aside from these, we have erected some smaller out buildings, and put glass windows into all our dwelling houses, the girls' house, the dining hall and kitchen and school house.

Progress in agriculture.

In the agricultural department, they had cleared and fenced, during the year, about 40

acres of land. About twenty acres were planted with corn, nearly half of which, however, was destroyed by excessive early rains. Most of the planting, and a great part of the hoeing was done by the boys.—By way of experiment upon small grain, they had sowed about eight acres with wheat, and prepared five or six for rye.—Clover and timothy hay had been found to succeed. In consequence of having lost a part of their stock by the severity of the preceding winter, they were turning their attention more to the procuring of fodder.

State of the schools.

In connexion with the establishment is a flourishing school, in two divisions, under the special care and tuition of an instructor and an instructress. The whole number of Cherokee children in our family, who are enjoying the privilege of literary, moral and religious instruction, is sixty;—thirty-four male, and twenty-six female. Most of this number have been in school one year, about one half two years, and some longer. The progress of all these equals, if it does not exceed that of most children, in a given time, in civilized society. They pursue their several studies with more ardor, diligence, cheerfulness and expertness, submit to all directions with more promptitude, and make better progress in every branch of a useful education, than we ever expected to witness among the natives of the forest. The number might be increased to a hundred or a hundred and fifty within a few days, if we would open our doors for their reception; but our limited resources at present prevent our enlarging the number. Many are anxiously waiting for an opportunity to commit their children to our care, and often urge their admission with great importunity. But the fact that the operations of the American Board of Missions, on whose support the school is chiefly dependent, are too extended to supply fully the wants of all their numerous establishments, renders it necessary for us, notwithstanding the pain it occasions, to turn a deaf ear to all solicitations to increase our number. For the supply of our personal wants we have no anxiety, and have not, consequently, on this account merely, experienced any want of enlarged resources, but when with philanthropic feelings we look upon the degraded state of the natives, and witness their anxiety to rise from this degradation, or at least to have their children after them a better and more enlightened community than themselves, we look with pain at the smallness of our means, and have to do violence to our feelings, to

send back to the darkness of the forest any who sue for the privileges of the Institution.

Prospect of success.

Every day's experience in our efforts to meliorate the condition of this people strengthens our belief in the practicability of their reform; and nothing is wanting, so far as means are concerned, beyond what is in the reach of an enlightened and benevolent community, to raise this people, now in ignorance and darkness, to a state of society as happy, as enlightened, and as moral, as any part of the United States, or of the Christian world. Facts which have transpired within our own circumscribed sphere of action justify this impression. Our Institution, with the system of means we have adopted, is but in its infancy. We have labored in the commencement and progress under strong prejudices in the minds of many of the natives, and among and around them are unfriendly white men, who have made every effort to weaken our hands, and to sour the minds of the Cherokees against us; but, notwithstanding all these and many other untoward circumstances, a happy influence of our feeble exertions is felt to every corner of this part of the tribe; and a good degree of confidence prevails amongst them, that our object, and that of our patrons and supporters, is their good. A majority feel that the institution at Dwight is the glory of the tribe; and so far as this feeling obtains, it is accompanied with a desire to act in a manner worthy of the efforts which are made to enlighten and reform them. The influence of this desire is evidently leading them in a degree to renounce those vicious habits which have been derived from intercourse with unprincipled white men. Whiskey and other kinds of ardent spirits, which have been brought in amongst them in great abundance by citizens of the United States, and by individuals of their own people, have been attended with incalculable evils; and to this source may be referred the outrages and enormities which they have committed, rather than to any peculiar malignity or barbarity of heart among them. But happily for them and for our own people on their borders, this deadly evil is diminishing. A less amount is brought in among them by Cherokee traders, and a much less ready sale is obtained by those citizens of the States, who, regardless of law or justice, attempt to make gain by diffusing among an ignorant people physical and moral poison. Two men in the tribe, one a Cherokee and the other a white man with a Cherokee family, who have heretofore supplied nearly half this part of the tribe, have relinquished the

traffic altogether; resolving to use their best endeavors to prevent its introduction.

The reformation in influential individuals, a general desire existing to improve, the almost universal anxiety for the education of their children, the flourishing state

of our school, and the readiness of the people to hear, and evident effect, in some instances, of moral and religious instruction, present to our view the cheering prospect of a happy change of society in this part of the Cherokee nation.

Idolatry of the Hindoos.

ACCOUNT OF JUGGERNAUTH.

The following account of Juggernaut is taken from the "Quarterly Circular," printed at the Church Mission Press in Calcutta. Our first design was to abridge it; but, on reading it over for that purpose, it appeared that an abridgment could not easily be made, without considerably diminishing the interest of the description. We have therefore concluded to insert it entire.

Juggernaut is one of the most celebrated places in India. All the land within 20 miles is considered holy; but the most sacred spot is enclosed with a stone wall, 21 feet high, and forms nearly a square: two sides measuring each 656 feet, and the other two 626 feet in length. Within this area are about 50 temples, dedicated to various idols; but the most conspicuous buildings consist of one lofty stone tower, 184 feet high, and 28 feet 8 inches square inside, which is called the Bur Dewal, and two adjoining stone buildings with pyramidal roofs. The idol Juggernaut, his brother Bulbudra, and his sister Shubudra, occupy the tower. The first pyramidal building, which is 40 feet square inside, is connected with the tower, and is the place where the idol is worshipped during the bathing festival. Adjoining this temple is a low building on pillars, (with a fabulous animal in the centre), which is intended as an awning to shelter the entrance from the rays of the sun; and after this is a second building, with a pyramidal stone roof, where the food prepared for the pilgrims, or others, is daily brought, previous to distribution. This latter building is said to have been removed from Kanaruck, or the black Pagoda, and is called the Beg Mun-deep.

The temple of Juggernaut was erected by Rajah Anung Bheern Deo, and completed in A. D. 1198. The art of arching appears to have been unknown even at a much later period, in Orissa: as these buildings, as well as similar ones erected by the two succeeding Rajahs, have large massive iron beams, wherever a flat surface was required; and the roofs consist of successive layers of stones, projecting a few inches, till the opening is very considerably reduced; iron beams were then put across, to

support larger stones, laid flat; or, in some instances, the successively projecting layers were continued, till stones could reach across the opening and close it up. The roofs are ornamented in a singular style, with representations of monsters, which can be understood only by a drawing: but the walls of the temples, which are not visible beyond the enclosure, are covered with statues of stone. Several represent a famous Hindoo God, Mahadeo, with his wife Parbuttee, in attitudes so grossly indecent, that it seems surprising how any superstition could debase its votaries to such a degree, as to make them introduce into their most sacred places such filthy and obscene representations.

Each side of the boundary wall has a large gateway in the centre; but the grand entrance is in the eastern face. There is a second enclosure within, the area of which is raised about 15 feet. Close to the outer wall there is a very elegant stone column of basalt: the pedestal is highly ornamented; the shaft is of a single stone, exhibiting 16 sides; the diameter is 7 feet, and the whole column measures 35 feet; on the top is a figure of Hoonoomaun, a Hindoo deity who assumed the shape of a monkey. This well executed pillar was originally erected before the great gate of the temple of the sun at Kanaruck, usually called the Black Pagoda, and when most of the buildings of that temple fell down, it was removed to Juggernaut. The priests relate, that the present statue of Hoonoomaun was put there since its removal. The original ornament is said to have been the figure of Aroona, the charioteer of the sun, and the pillar is thence called Aroon-khumba.

Near the north-east angle of the boundary wall of the temple, there is a lofty arch

of pot stone. It is used by the Hindoos during the festival of the Dole Jattrā, when three silver images are swung backwards and forwards. The swing is fastened to the stone arch by brass chains. The arch stands on an elevated platform, and the images are sprinkled with rose water and a red powder, like what is used during the hooly. The arch was originally at Kanaruck, and subsequently removed to this place.

The idol of Juggernaut, which is so celebrated, that pilgrims resort to worship it from the remotest parts of India, is probably the coarsest image in the country. The figure does not extend below the loins, and it has no hands, but two stumps in lieu of arms, on which the priests occasionally fasten hands of gold. A Christian is almost led to think that it was an attempt to see how low idolatry could debase the human mind. The priests endeavor to account for the deformity by a strange legendary tale. Some thousands of years ago, in the Sut Jog, or Sutyā Yuga, Maharajah Indradyumna, of Oojein, in Malwa, applied to the celebrated manufacturer of gods, to make a new idol. This request was granted, on condition that the Maharajah should be very patient, and not interrupt the work, as it could never be completed if any attempt was made to see the process. This caution was not duly attended to. The prince endeavored to see what progress had been made, and it became necessary that he should be satisfied with the imperfect image.

It may be easily supposed that a very large establishment of priests and others, is attached to such a temple. One of the headmen stated the number to consist of 3000 families, including 400 families of cooks to prepare holy food. The provisions furnished daily for the idol and his attendants, consist of 220 pounds of rice, 97 pounds of kullye (a pulse), 24 pounds of moong (a small grain), 188 pounds of clarified buffaloes' butter, 80 pounds of molasses, 32 pounds of vegetables, 10 pounds of sour milk, 2½ pounds of spices, 2 pounds of sandal wood, some camphor (2 tolahs), 20 pounds of salt, 4 rupees or 10 shillings worth of firewood: also 22 pounds of lamp-oil for lights at night. This holy food is presented to the idol three times a day. The gates are shut, and no one but a few personal servants is allowed to be present. This meal lasts about an hour, during which period the dancing girls attached to the temple, dance in the room with many pillars. On the ringing of a bell the doors are thrown open, and the food removed.

The food prepared for sale, or bespoken by the inhabitants, is not brought into the

large tower, but collected in the Begue Mundeer, where it can be seen and sanctified by the idol from his distant throne.

In addition to this food, a very considerable extra quantity is allowed for the great festivals: and in order to make this superstition as profitable as possible, the priests have decided that nothing can pollute the food prepared in the temple—it may be conveyed to any place—it may be touched by a Mussulman, or a Christian, without becoming unfit for a Hindoo. Nothing can be more convenient than such a belief, as Hindoos in general must eat their food where it is cooked, and a thousand things may pollute it. The consequence is, that the cooks are employed to prepare food for most of the pilgrims, at a price which varies according to the demand, and is always highest during the festivals. It is said that a few days before the festival of the Ruth Jattrā, food is cooked within the court of the temple for at least 100,000 pilgrims; and it will easily be credited that on these occasions, the 400 families of cooks have full employment. The potters make earthen pots of three sizes; the food is carried away in them, and they form a kind of standard measure: and as none but new pots can be used, the consumption is very great, and supports a great many families. The only interruption to this cooking is during the time the idol is travelling in his car to the place where he was formed, and returning to the temple: about a fortnight in all.

There are twelve festivals celebrated at Juggernaut during the year, but by far the most important season is the Ruth Jattrā: when the idol is placed on a car, and visits the place where he was originally formed, called Junnuckpore. This happens either in June or July, and the number of pilgrims who attend, is very much regulated by the season. When the new moon of Assaur occurs early in June, there is a prospect of fair weather, and about 150,000 are supposed to attend the ceremonies; but when it is late in the month, many are deterred by the dread of encountering the periodical rains, which destroy a great many of the poor deluded creatures, the greater part of whom are exposed night and day to the inclemency of the weather. A good many Hindoos undertake this pilgrimage during the driest weather, and arrive to celebrate the Chundnun Jattrā; on which occasion Juggernaut deposes several idols to partake of a bath of sandal-wood water, prepared on purpose, in a little temple on a neighboring tank. The ceremony closes by a procession of these petty idols on rafts, which are floated three times round the tank, or large reservoir of water. The Rajah of Khoordah,

who is the hereditary high priest, is expected to attend, and perform certain ceremonies; but the present Rajah is a very timid man, and at the last festival, in May 1822, he could not be prevailed upon to risk himself on the water. The priests and attendants of the idol, during these great occasions, always have small sticks or canes in their hands, which they use with very little ceremony. On the last celebration of the Chundnun Jatra, the pilgrims thought that the blows were rather too hard and too frequent to be borne patiently; they suddenly wrested the canes out of the hands of the priests, and retaliated pretty smartly, till the brahmins found it prudent to retire, and the festival terminated without any further "fracas."

This constant use of the stick is a remarkable feature during all the great festivals, and joined to the great rapacity of the priests, may easily account for the strong dislike the pilgrims manifest towards all the attendants on the idol. Instead of mentioning the priests with respect, they commonly express the greatest contempt, and accuse them openly of extortion and every kind of vice.

The pilgrims who attend the festival of Chundnun Jatra, and wish to remain in order to see the Ruth Jatra, are termed Loll Jattrees: and they pay a much higher tax; viz. 10 rupees to government, and 3 rupees to the priests who brought them, if they come from the northward; and 6 rupees if they come from the southward, and 3 rupees for the priest. This regulation occasions the receipts to be usually greater at this festival than at any other. Forty-three days after its commencement, the Chaund Jatra (ordinarily called the Asnan) is celebrated. The idol is brought outside the tower, and placed on an elevated platform within the boundary wall, (but visible from the outside) and is bathed. A great many pilgrims attend this ceremony, and those who wish to remain a fortnight, and see the Ruth Jatra, are termed Neem Lolls. If they come from the northward, they are obliged to pay government 5 rupees; or if from the southward, 3 rupees, and 1 rupee 8 annas to the pundah who brought them: 2 rupees 6 annas is the tax for five days.

In 1822 a rich lady made an agreement with the British Collector, and on her paying a fixed sum, all the pilgrims who arrived during one day were admitted without paying.

The Chaund Jatra only lasts a day, after which the idol of Juggernaut is not visible for nearly a fortnight. He is reported sick; but it is understood, that during this time he undergoes a thorough repair, and is fresh painted, &c. When two new moons occur in Assaur, which is said to happen about

once in 17 years, a new idol is always made. A neem tree is sought for in the forests, on which no crow or carrion bird was ever perched: it is known to the initiated by certain signs. This is prepared into a proper form by common carpenters, and is then entrusted to certain priests, who are protected from all intrusion: the process is a great mystery. One man is selected to take out of the old idol a small box, containing the spirit, which is conveyed inside the new: the man who does this, is always removed from this world before the end of the year.

Fifteen days after the Chaund Jatra, or on the new moon of the month of Assaur, the grand festival of the Ruth Jatra is celebrated; the usual tax is 2 rupees for government, and 6 annas for the premium to the pundahs.

Three ruths or cars of wood are prepared for the occasion:—the first has 16 wheels 6 feet in diameter; the platform to receive the idol of Juggernaut is 23 feet square, and the whole car is 38 feet high from the ground. The wood work is ornamented with images* and painted; the car has a lofty dome, covered with English woollens of the most gaudy colors; a large wooden image is placed on one side as a charioteer or driver of the car, and several wooden horses are suspended in front of the car, with their legs in the air. Six strong cables are fastened to the ruth, by which it is dragged on its journey.—The other two ruths are like this, except being a little smaller, one having only 14 wheels, and the other 12.

On the 19th June 1822, the temple was opened for the worship of Juggernaut for the first time after his retirement. The concourse of pilgrims is always very great, and the British authorities had taken every precaution to guard against accidents, but as only Hindoos are admitted within the temple, it was necessary to trust to the priests to prevent the ingress of too many pilgrims at once. Unfortunately they neglected this precaution. Men, women, and children, all rushed in the moment the gates were thrown open. When they reached the square building next to the grand tower, they had to descend three steps, which were slippery from some holy food having been spilt:—18 women were thrown down at the foot of the steps and trampled to death by the crowd in the rear, before any assistance could be rendered. At last with difficulty the gates were again closed, and the bodies were examined; but it was too late. A singular difficulty occurred: the dead bodies of

* It deserves to be noted that all obscene images so commonly seen on similar cars have been removed here, and similar offensive representations have been lately removed also from the outer walls of the temple.

strangers are only touched by men of very low caste; and people of this description are not admitted into the temple. If a corpse were carried through one of the gates, it would be a very bad omen for whoever might pass through afterwards. To obviate all these difficulties, whilst the temple was emptied of pilgrims, the dead bodies were removed with hooks and poles, and thrown over the boundary wall like so many dogs. The relations of the poor creatures were observed lamenting their untimely fate, and must have felt shocked at the mode of removing them from the temple.

On the 21st June 1822, the town of Pooree Juggernaut was filled with pilgrims; at noon every one crowded to the temple to see Juggernaut, his brother Bulbudra, and his sister Shubudra, carried to their raths or cars, which were drawn up close to the gate.

A loud shout from the multitude announced the opening of the gates, and the approach of Juggernaut. A number of priests were dragging slowly the ponderous and clumsy idol down the steps, stopping very frequently. The manifest helplessness of the block of wood, weakened not the faith of the infatuated pilgrims, and the idol was lifted into his car, amidst the shouts of his votaries, who were eager to worship the image. The idols, Bulbudra and Shubudra, were likewise carried to their raths in the same manner. At sunset the Rajah of Khoorda, hereditary high priest, and master of the idol's wardrobe, made his way through a prodigious crowd in a palankeen, followed by a large state elephant. All the European ladies and gentlemen mounted on elephants had assembled close to the cars, to observe the ceremonies. The Rajah alighted near the rath of the idol Bulbudra: he was dressed in very plain muslin and barefooted; a very stout priest led him by the hand, and others surrounded him with sticks in their hands, which they used very freely to keep off the crowd, and, as a further security, his palankeen and elephant were kept close in the rear. The Rajah is a young man, who for the last two years is said to have lost all energy of mind. On this great occasion, he exhibited every symptom of excessive trepidation and alarm. Nothing of a devotional spirit was observable, but a great apprehension of suffering from the crowd. On ascending the car by a sloping platform, he stopped at every third step, looked round, ordered his attendants to remove from the rath many intruders, and was the very image of sulkiness and vexation. Several silver trumpets sounded, and the pilgrims shouted most loudly. When the Rajah reached the top of the platform, he worshipped the idol Bulbudra, and then

with a broom swept the floor all round. He was afterwards presented by the priests with a silver vessel containing essence of sandal-wood with which he sprinkled the floor: and then presented some offerings to the idol, from whom he received, as a mark of honor, a garland of flowers, which the priests took from the image, and put round the Rajah's neck; and the ceremony concluded with the Rajah's prostrating himself flat on the floor before the idol, amidst the shouts of the pilgrims and the piercing notes of the shrill silver trumpets. He then descended slowly from the car, and proceeded barefooted to the car of Juggernaut, and finally to that of his sister Shubudra, where the same ceremonies were performed, and, to close his labors for the day, he went behind each car, and endeavored to propel it forward, without which ceremony it could not afterwards be moved. On a signal being given, a most active scene commenced, several thousand men, each holding a small green branch in his hand, came running up to the raths, clearing their way through the crowd from a considerable distance, in regular files; they soon removed the sloping platforms, each man having first touched the car with his branch. When all was ready, these men, aided by the pilgrims, laid hold of the cables, taking care to keep their faces towards the idol. The rath of Bulbudra was the first moved,—the shrillness of the trumpets, the shouts of the pilgrims, and the creaking of the ponderous wheels, made a most frightful noise. The car was crowded by people, many had crept under, and clung to the large axletrees, and it was impossible to look on, without shuddering with the apprehension that some shocking accidents would happen, whilst so many pilgrims were evidently in imminent danger. Each car was moved but a short distance on that day, and fortunately without the loss of any lives. On the following day the dreaded event was but too awfully realized. A crowd of pilgrims, too poor to pay for admission, had collected at the barrier, and the British Collector on finding that 24 had already died from exposure to rain and want of food, humanely opened the gate. These poor creatures rushed to worship the idols on the raths, and shewed their zeal by pulling the ropes. It has been observed that they are obliged out of respect for the idol to walk backward. Six pilgrims stationed close to the car were aiding in pulling a rope which suddenly yielded, having become slacker than the others. These men fell to the ground unheeded by the shouting mob, four of them were instantly crushed to atoms, the fifth had a leg dreadfully mangled, and the sixth fell between two wheels and escaped unhurt. The practice which formerly prevailed of enticing

pilgrims to sacrifice their lives by voluntarily throwing themselves under the wheels, has happily ceased, and nothing of the kind was attempted. The loss of life, however, occasioned by this deplorable superstition, probably exceeds that of any other. The aged, the weak, the sick, are persuaded to attempt this pilgrimage as a panacea for all evils. The number of women and children is very great. The pilgrims leave their families and all their occupations to travel an immense distance with the delusive hope of obtaining eternal bliss. Their means of subsistence on the road is scanty. Their light clothing and little bodily strength is ill calculated to encounter the inclemency of the weather. When they reach the district of Cuttack, they cease to experience the hospitality shewn elsewhere to pilgrims. It is a burthen which the inhabitants could not sustain; and they prefer availing themselves of the increased demand for provisions to augment the price. This difficulty is more severely felt as they approach the temple, till they find scarcely enough left to pay the tax to government, and to satisfy the rapacious brahmin. At Pooree Juggernaut, during the great festival, firewood, or fuel of any description is scarcely procurable. It is not even customary for the pilgrims to cook their victuals: they are expected to buy holy food, which on such occasions is sold at an enormous price, and of very inferior quality. Whilst the idol is travelling in his car, no rice is cooked, nothing but parched grain is procurable. The weather is often bad, and the smallest shelter is to be had only at a heavy expense. The pilgrim on leaving Juggernaut has still a long journey before him, and his means of support are often almost, if not quite exhausted. The work of death then becomes rapid, and the route of the pilgrims may be traced by the bones left by the jackals and vultures. The

country near the temple seems suddenly to have been visited by pestilence and famine; dead bodies are seen in every direction; pariah dogs, jackals and vultures, are observed watching the last moments of the dying pilgrim, and not unfrequently hasten his fate. It is true that there are at Pooree and at Cuttack hospitals, where the sick may get medicines gratis; but the starving pilgrim is not supplied with food, there is no establishment to carry the sick to the hospital; and at Pooree Juggernaut, by some strange arrangement, the hospital, instead of being entrusted to the military surgeon residing at the place, has been put under the civil surgeon at Cuttack, who has important duties to perform at the latter place, distant 50 miles. Some charitable Hindoos endeavored to lessen this evil by leaving lands for the purpose of maintaining poor pilgrims, but these benevolent intentions have been defeated by the avarice of those entrusted with the lands; and sufficient attention has not yet been paid by the civil authorities to these charitable institutions.

There is no doubt that this deadly superstition is a curse on the country, and tends much to its impoverishment. The loss of valuable labor must be very great; and the Christian who sickens at all the misery generated by this idolatry, is naturally desirous of knowing what steps have been pursued by the British government, since Divine Providence has permitted the district of Cuttack to come under the rule of Christians. It is with no less amazement than deep regret, that he learns that the several regulations which have been enacted, have so completely identified the interests of the temple with those of the government, that it has all the outward appearance of being under the immediate control and superintendence of the British civil authorities.

Donations

TO THE

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,

From Feb. 13th, to March 12th, inclusive.

<i>Alexandria</i> , D. C. Coll. after address by Mr. D. Brown, in Rev. Mr. Andrews' chh.	25 00	<i>Augusta</i> , N. Y. First cong. so. mon. con. by Dea. A. Thomas,	15 17
<i>Alstead</i> , N. H. (East par.) Cent so. Mrs. F. Fletcher, Tr.	6 16	<i>Augusta co.</i> Va. Benev. so. of Bethel cong. for ed. Indians, by Rev. F. McFarland,	12 00
<i>Amherst</i> , Ms. Miss. so. in acad. for <i>Zenas Clapp</i> , at the Sand. Isl. by Mr. H. Brown, Tr.	20 00	<i>Bangor</i> , Me. M. f. by Messrs. J. Hardy, N. Miner, F. Jefferds, J. P. Richardson, W. Lewis, S. Thurston, D. Warren, J. Glines, W. May, J. T. Hawes, S. A. Loper, R. S. Crampton, D. C. Allen and C. Brown, mem. of theol. sem. 1, each,	14 00
<i>Andover</i> , Ms. A lady in Conn. for "Barley Wood," 3; Miss M. A. Ingless, <i>Hagerstown</i> , Md. for do. 6; Mrs. D., <i>Newburyport</i> , Ms. for do. 1; an indiv. for do. 25c.	10 25	<i>Bellows Falls</i> , Vt. Mr. F. Hall, for <i>Frederick and Fanny Hall</i> in Ceylon 24; Hon. W. Hall, for <i>Edward Hall</i> in Ceylon 12;	36 00
<i>Athol</i> , Ms. Mon. con. 10,50; for the Jews 9,50; by J. Humphries, Esq.	20 00	<i>Beverly</i> , Ms. A lady in 3d. cong. so. for <i>Levi Parsons Oliphant</i> at Elliot, 30; mon. con. in	
<i>Augusta</i> , Me. Juv. and fem. so. for Benjamin Tappan at Brainerd, by Hon. T. L. Winthrop,	15 00		

do. for Bombay Chapel, 25; Juva Brainerd so. Mary Lamson, Tr. for hea. chil. 20; fem. Jews so. (amount contrib. by fem. friends to constitute Mrs. M. Oliphant a life memb. of said so.) for Pal. miss. 10; by Rev. D. Oliphant,	85 00
Boston, Ms. United mon. con. for Pal. miss.	53 28
Old sou. so. for Joshua Huntington in Ceylon, 30; Mason st. sab. sch. for hea. chil. by Mr. J. Clapp, 12,25; coll. by a little girl for Levi Parsons in Ceylon, 12; coll. in box of a friend, for sch. at Elliot, 3; char. box in Miss H. Farrar's shop, 2,09; a friend, by Rev. W. Jenks, 2;	61 34
Dea. Josiah Bumstead,	100 00
An indiv. for Sou. Amer. miss. (587,18, prev. rem.) fr. Mrs. Greenlee of Morganton, N. C. by Mrs. J. M. Eddy,	10 00
Braceville, O. Fem. char. so. by Mr. J. W. Curtis,	6 50
Braintree, Ms. Ladies for Richard Salter Storrs, at Mayhew, by Mrs. H. Storrs,	15 00
Bridgewater, N. Y. Rev. A. Miller 2; Dr. L. Hull 1; mon. con. 11; by Dea. A. Thomas,	14 00
Brimfield, Ms. Mr. Hubbard, m. f. 3; Dea. S. Brown, 1;	4 00
Bristol, R. I. H. V. D. a lad, by Rev. J. Mann,	1 50
Brookfield, Ms. (1st par.) Mon. con. 13,86; char. box of Rev. E. Phelps 72c.	14 58
Brunswick, Me. Mon. con. (of which 8; for Bombay chapel) by Rev. Mr. Mead,	25 00
Buckland, Ms. Mon. con. (7,77 of which for Bombay chapel) by J. Hubbard, Esq.	10 00
Canton, Ct. Mrs. A. Everest (widow of Dr. Solomon E.) 5; A. Everest Hosmer and S. Everest Moore, 1 each, by Benj. Ely, Esq.	7 00
Catskill, N. Y. Rev. Dr. Porter,	10 00
Champlain, N. Y. Mon. con. for Bombay Chapel, by Rev. J. Labaree,	5 00
Charleston, S. C. Fem. aux. so. 120; Mrs. Barksdale, 5; Mrs. John Gadsden, 5; Mrs. Jane Keith, 5; Miss Heuxham, 5; by Mr. J. Tyler,	140 00
Charlestown, Ms. Mon. con. in Rev. Mr. Fay's par. for Bombay chapel, by Dea. A. Tufts, Tr. 10,37; widow P. Gardner, for do. 2,16;	12 53
Charlotte, Vt. M. f. so. by H. Barnes, Esq.	7 00
Chelsea, Vt. For. miss. so. 15,35; mon. con. 2,65; by Mr. J. Douglass, Tr.	18 00
Colchester, Ct. Muslim band for Asa Bigelow, in Ceylon, by Ann E. Bigelow, Sec.	12 00
Conway, Ms. Young men's char. so. A. Howland, Tr. for John Emerson at Brainerd, by Rev. Dr. Humphrey,	30 00
Corinth, Vt. Mon. con. for Bombay Chapel, 2,23; a gold piece fr. a fem. friend, 91c. by Rev. C. Y. Chase,	3 14
Cornish, N. H. Part av. of m. f. fr. indiv. by Mr. Whittelsey,	15 00
Cornwall, Ct. Donations recd. at the for. miss. sch. fr. Sept. 1, to Dec. 1,*	450 02
Dauphin, Pa. United For. miss. so. for west. miss. by Mr. E. Crouch,	17 78

* This sum was received from the following sources:—Albany, N. Y. Fem. so. in aid of missions, 30; Mr. J. Willard, 10; Mr. G. G. Jewitt, 50c. Berlin, Mr. A. North, 2; Conway, Ms. J. Williams, Esq. 5; Cornwall, a friend, 2; Danby, N. Y. Dea. J. Hoyt, 1; Deposit, N. Y. a lady, 10; East Bloomfield, N. Y. Mrs. E. Thompson, 5; Dea. J. Doud, 1; Goshen, Mr. M. Beach, 1; Great Barrington, Ms. mon. con. 4,61; Hadley, Ms. Mrs. C. Porter, 5; Litchfield co. North Consociation, by Rev. Mr. Harvey, 172; Middlebury, Vt. P. Starr, Esq. 2; Middlefield, Ladies, 10,50; Middletown, Fem. miss. so. C. Summers, Tr. 20; New Paltz, N. Y. Fem. cent so. 6; Dr. B. Benton, 1; New Jersey, Miss G. 25c. New York city. U. F. M. so. for two beneficiaries, 100; Northampton, Ms. Rev. S. Williams, av. of Obookiah's memoir, 12; North Canaan, a friend, 63c. North Coventry, ladies, 1,24; Northington, Mr. J. Kilbourn, 2; Patterson, N. Y. Mr. D. Hayt, 50c. Misses B. and S. Hayt, 50c. Pittsfield, Ms. Mrs. C. Gardner, 1; Saybrook, C. Nott, Esq. 3; Sharon, Mr. Lyman 50c. Sherburne, N. Y. A friend 50c. Tolland, Ms. E. D. Moore, 1; Tyringham, Ms. D. J. Chapin and neighbors, 11,75; Vermont, A lady, 99c. Warren, Fem. cent so. Mrs. P. Starr, Tr. 6,50; Washington, Mr. P. Lewis, 1; Waterbury, Mr. S. B. Miner, 1; Westfield, Ms. Miss F. Collins, 1; West Hartford, Mr. W. Stebbins, 1; Wethersfield, by Rev. Mr. Daggett, 9; Winchester, prem. of chil. in Miss P. L's sch. 64c.; Windham, a lady, 50c.; A clergyman visiting the school, 5; \$450,02.

Derry, Pa. Mon. con. in Rev. I. R. Sharon's cong. for do. by do.	7 22
Draper's Valley, Va. Mr. S. Shepherd, m. f. for Bombay Chapel,	2 00
Durham, N. H. A friend,	5 00
Durham, N. Y. Fem. cent so. Mrs. S. Hart, Tr. 30,64; first Pres. so. contrib. for Bombay chapel, 15,75; do. mon. con. 4,64; J. Hull and sons m. f. 1,78; Mrs. A. 1; to make even money, 1,19; by Rev. Dr. Porter,	55 00
Eaton, (Morrisville,) N. Y. Rev. J. Lord, for Moses Chase in Ceylon, by Dea. A. Thomas,	20 00
Farmington, Ct. Miss. so. by S. Richards, Esq. Tr.	48 20
Franklin, Ct. Miss. so. R. L. Allen, Tr. 7,89; miss. so. Miss L. Nott, Tr. 21; mon. con. by Rev. S. Nott, for Bombay chapel, 2,70; by F. A. Perkins, Esq.	31 59
Fredericksburgh, Va. Coll. in the Epis. chl. after D. Brown's address, 37; A. A. Little, (a child now dec'd.) for sch. at Brainerd, 15;	52 00
Gloucester, (Sandy Bay) Ms. E. W. Goff, a bal.	50
Greenbush Village, N. Y. Fem. pray. so. Mrs. R. Alden, Pr.	5 00
Hadley, Ms. Mon. con. by Mr. N. Coolidge, Jr. 41,83; (Upper mills,) contrib. in sch. of Miss J. Warner, for hea. chil. 55c.	42 38
Hallowell, Me. A lady,	5 60
Hamilton, N. Y. Mrs. B. Nichols, by Dea. A. Thomas,	1 50
Hamp. Chris. Depos., Plainfield, miss. asso. 3,52; Southampton, Elizabeth Strong, 6; Conway, mon. con. by Miss B. Parsons, to constitute Rev. EDWARD HITCHCOCK a member of the Board, 50; Hatfield, mon. con. for Bombay chapel, by S. Graves, 1,24; Granby west. char. so. 12;	72 76
Hardwick, Ms. Mon. con. by Dea. H. Fish,	8 33
Hartford co. Ct. Miss. so. by J. R. Woodbridge, Esq. Tr., a fem. friend, 83c.; West Hartford, by S. Whiting (agent) 2,50; Wethersfield, Dea. Stillman, 20; Wintonbury, Rev. J. Bartlett, 3; C. Hitchcock, 4,50; A. Gillet, Jr. 3,50; T. Cadwell, 3; C. Goodrich, 3; E. Latimer, 3; Dea. E. Frisbie, 2,50; O. Filley, 2; Miss A. Hubbard, 2; fr. sundry persons in sums less than two dollars, 32,43; Rocky hill, fem. cent. so. Ursula Bulkley, Tr. 21,50; East Windsor, E. Wolcott, 20; Andover, Ct. mon. con. by Rev. A. B. Collins, 5,07; Rutland, by I. Foot, agent 3;	131 83
Hebron, Ct. Miss. box of Mrs. M. Mack, by Mr. A. Parker, Jr.	1 33
Henniker, N. H. Cherokee mite so.,	1 00
Hillsborough, N. H. J. Stow, 4,33; a son of do. av. of garden, 67c. by Rev. Dr. Woods,	5 00
Jamaica, Vt. Char. box at mon. con. by Rev. P. Spaulding,	2 10
Keene, N. H. Mon. con. by Rev. Z. S. Barstow,	6 00
Knoxville, Ten. Mon. con. for Bombay chapel, by Rev. D. A. Sherman,	5 00
Lisbon, Ct. Fem. char. so. S. Adams, Tr. 12; mon. con. by Dea. B. Huntington, 5; by F. A. Perkins, Esq.	17 00
Litchfield, co. Ct. For. miss. so. (of which fr. Miss Polly Nettleton of Watertown, for Mary Burrill in Ceylon, 12; for Elliot 6; indiv. for Bombay chapel, 12,79;) by Hon. Benj. Tallmadge,	999 40
Litchfield, (South Farms) Ct. Mon. con. for Bombay Chapel, by Mr. H. Robinson,	6 00
Litchfield, N. Y. Presb. so. mon. con. by Dea. A. Thomas,	7 00
Mifflintown, Pa. Miss. cards, by Miss M. Knox, 12; by Miss Jane Hutchison 12; by Mr. J. Hutchison,	24 00
Minot, Me. Mon. con. 12; Mr. W. Ladd 12;	24 00
Morgantown, N. C. Mon. con. by Mr. C. Eddy,	3 00
Newark, N. J. Sab. sch. teachers for James Richards and Susanna Anthony in Ceylon, by Mr. M. Lyon,	25 00
New Braintree, Ms. Mon. con. for Bombay chapel, by Rev. J. Fiske,	9 16
Newbury, Vt. Mon. con. for west. miss. by Rev. L. Jewett,	5 00
New Hampshire, Tithes of the donor's fields, Newton, (East Par.) Ms. Mon. con. for Ann Homer at Elliot, by Mr. W. Jackson,	15 00
New York city, Nancy S. Tompkins; for Pal. miss. by Mr. J. P. Haven,	5 00
Northampton, Ms. and neigh. towns. For. miss. so. Dea. E. S. Phelps, Tr. Hatfield, Miss E.	

Smith, coll. in her sch. for hea. chil. 83c. coll. by Rev. Dr. Lyman, at prayer m. 2,25; Chesterfield, mon. con. by Dea. A. Searle, 6,09; Northampton, fem. char. so. for Enoch Hale in Ceylon, 12; South Hadley, mon. con. by Mr. J. Snow, 4,81;	25 98
Northington, Ct. Rev. B. Kellogg, by Rev. S. Whittelsey,	15 00
North Killingworth, Ct. Youth's Macedonian so. Mr. R. K. Hineckley, Tr.	12 00
Norwich, Ct. (Chelsea,) Teachers and scholars in sab. sch. by F. A. Perkins, Esq. 18,66; (first so.) mon. con. 1;	19 66
Orville, N. Y. Mon. con. by Dea. A. Thomas,	7 37
Palmyra, N. Y. (East so.) Mon. con. by do,	4 30
Parsippany, N. J. Rev. J. Ford, by Mr. S. D. Dawes,	12 00
Pawlet, Vt. Mon. con. 28; cent so. for John Griswold in Ceylon, 32; J. Guild, 5; by Mr. D. Fitch,	65 00
Pelham, N. H. Dr. B. Skelton, for Pal. miss. 1; fem. cent so. 1,25; add. to new year off. for west. miss. 25c. for Stephen Church in Cey- lon, 12; by Rev. Dr. J. H. Church,	14 50
Petersburg, Va. Coll. after D. Brown's address in the Pres. chh.	43 51
Phelps, N. Y. Mon. con. 1,55; av. of Chris. Alma. 1,50, by Dea. A. Thomas,	3 05
Plainfield, N. H. (Meridan par.) Fem. cent so. by Mr. J. Bryant, 15,53; Dea. E. Adams, 5;	20 53
Plattsburgh, N. Y. Fem. miss. so. 20; Juv. cent so. 10; by Margaret O. Frelich,	30 00
Pomfret, Ct. Young la. benef. so. by Miss H. P. Grosvenor, Tr.	20 00
Pomfret, N. Y. Mon. con. by Dea. A. Thomas,	10 00
Pompey, N. Y. A la. in 2d. cong. so. by Dea. A. Thomas,	1 00
Portsmouth, N. H. Dr. Rufus Kittredge,	10 00
Princeton, N. J. So. in theol. sem. for. ed. hea. youth, for Archibald Alexander and Samuel Miller in Ceylon, by Mr. J. Vimmo, Tr.	15 00
Richland, N. Y. Mrs. Holmes, by Dea. A. Thomas,	2 00
Richmond, Va. Coll. after D. Brown's address in the first Pres. chh. 76,50; do. in the capitol, 22,50;	99 00
Fem. benev. asso. Miss E. Wight, Sec. for Hannah More at Brainerd, 30; fr. the same asso. a present to D. Brown, to be expended in books, 10; for copies of "Barley Wood," by Miss Wight, 1,26;	41 26
Rome, N. Y. Coll. in Rev. Mr. Gillet's cong. on Thank. day, 15,84; mon. con. 25; contrib. in latin sch. 4,40; by Dea. A. Thomas,	45 24
Russia, N. Y. Mon. con. by do.	2 59
Rutland, Vt. Contrib. by ministers of the asso. for Bombay chapel, by Rev. C. Walker,	4 25
Salem, Ms. Mon. con. in sou. chh. by Mr. E. Kimball,	9 94
Salem, Ct. A few la. by Robinson and Dunham,	2 80
Sangersfield, N. Y. Mr. A. Townsley, for Fru- tilla Townsley at Mayhew, by Dea. A. Thomas,	30 00
Simsbury, Ct. Mrs. Benj. Ely,	1 00
Spencertown, N. Y. Fem. char. so. Mrs. C. Hol- dridge, Tr. for David Brainerd at Tili- pally,	16 00
Springfield, N. J. So. for ed. hea. youth, D. S. Bryant, Tr. for James W. Tucker at Bombay, by Mr. J. P. Haven,	30 00
Stoddard, N. H. Indiv. by Rev. J. Robinson,	1 50
Sunderland, Ms. Contrib. in the sch. of Miss J. Warner, for hea. chil.	1 14
Templeton, Ms. Fem. cent so. (in add. to 7,88, ac- knowledgeed in Dec. Her.)	5 00
Tyringham, Ms. Mrs. Chapin, by Rev. J. W. Dow,	7 00
Union, N. Y. Mon. con. 5,33; coll. in cong. 5,86;	11 19
Utica, N. Y. Ladies of First Pres. so. to ed. fem. chil. at Bombay, 70; mon. con. 10,77; by Dea. A. Thomas,	80 77
Vershire, Vt. For. miss. chris. so. Mr. L. Walker, Sec. 12; a friend, 1;	13 00
Waltham, Ms. Mrs. H. Foster, for Bombay chap- el, by Rev. S. Harding,	1 50
Walton, N. Y. Fem. cent so. by Rev. Dr. Porter, 7,25; Columbia fem. cent so. by do. 12,25;	19 50
Warren, O. Fem. char. so. 13,50; char. box at mon. con. 4; by Mr. J. W. Curtis,	17 50
Watertown, Ct. Dorcas so. for Uriel Gridley in Ceylon, by Maria Bryan Tr.	20 00
Wells River, Vt. Mon. con. for west. miss. by Rev. L. Jewett,	2 00
Westford, N. Y. Benev. so. for promoting Chris. Knowledge, by E. Williams, Esq. Tr.	18 00
Westminster, Vt. (East par.) Coll. in Rev. S. Sage's cong. 10,14; fem. char. so. for Bombay chapel, 2,16; by Rev. S. Sage,	12 30
Westmoreland, N. H. Mon. con. for Pal. miss. (7; having been acknowl. last month) by Rev. A. Pratt,	2 00
Weston, Ms. Mr. I. Bliss and family,	6 00
Whitesborough, N. Y. Mon. con. 3; av. of garden roots, by Mrs. Tracy, 3,12;	6 12
Winchester, Va. Lewis Hoff, Esq. by Rev. Dr. Hill, 100; fem. benev. so. for William Hill at Elliot, by do. 15; Y. m. m. so. (15; of which for Christian Streit, in Cher. na.) by Mr. H. M. Brent, Pres. 25;	140 00
Windsor, Ct. (first so.) Mon. con. 21; fem. pray. circle 14; by Rev. H. A. Rowland,	35 00
Unknown, or purposely concealed. From two la- dies, for a child in the Cher. na.	15 00
A friend, for the school fund, 60; for gen. pur. 60;	120 00
A friend, rec'd March 12th,	50 00
Amount of donations acknowledged in the preceding list, \$4,156,05.	
DONATIONS IN CLOTHING, &c.	
Abington, Ms. A box, fr. fem. in Rev. D. Thom- as's so. by Miss M. Ford, for Sand. Isl. miss.	26 00
Alstead, N. H. A box, by Mrs. T. Fletcher,	15 32
Amherst, N. H. A box, fr. Ladies by Mr. J. Blunt, for Brainerd.	
Hamp. Chris. Depos. A box, fr. Plainfield miss. asso. by Major D. Whiton, for Elliot,	27 50
Liverpool, Eng. A box of pamphlets, &c. from Adam Hodgson, Esq. for the Library.	
Middlebury, Vt. 7 pr. socks fr. Mrs. Sanford, 1 pr. do. fr. Miss Pearson.	
Shoreham, Vt. A bundle, for west. miss.	4 50
Stratford, Vt. A box fr. fem. juv. miss. so. Miss S. A. Hatch, Sec. for west. miss.	57 98
Committed to the care of Dea. A. Thomas, Utica, N. Y.	
Constantia, N. Y. 2 3-4 yds. fulled cloth, for for. miss. sch.	
Utica, N. Y. 2 vests fr. Mrs. Cadwell.	
Verona, N. Y. 2 pr. stockings, fr. Sarah Sedge- wick and Catherine Brush.	
Whitestown, N. Y. 1 bushel onions, by H. Graves.	
Committed to the care of Mr. J. P. Haven, New York city.	
Hartford, Ct. A box fr. indiv. for Six Towns,	40 00
Committed to the care of F. A. Perkins, Esq. Nor- wich, Ct.	
Canterbury, Ct. A cask fr. ladies, for west. miss.	
EXTRACT FROM CORRESPONDENCE.	
Part of a letter accompanying an obligation to pay fifty dollars annually for one of the missions of the Board.	
I think it proper to place in your hands the annexed obligation, that, in case of my death, any drafts of pre- vious date, not received, or paid, may be collected from my estate; as it is my intention to contribute that sum annually for the support of this mission, independently of any other contributions. To me it appears import- ant, that every individual, disposed to contribute for the extension of the Redeemer's kingdom, should fix upon some amount, which, at least, he will annually pay. This would render the income of the important institu- tions to which such contributions are made less fluctu- ating, and consequently enable those who have the management of them to calculate with some degree of accuracy on the amount which is to be at their disposal for a given year;—which, to me, appears almost indis- pensable. How otherwise can they proceed with much safety? They must be constantly liable to very great deficiencies in their anticipated receipts; and thus the	

wisest and most benevolent plans may be frustrated, engagements remain unfulfilled, and,—what has already occurred,—schools established and beginning to flourish in heathen lands, discontinued;—which certainly tends very greatly to increase the discouragements of missionaries, and to diminish that influence which, with great efforts, they may have acquired. Indeed it will appear to the heathen that Christians are not always equally desirous of their conversion, nor very careful to fulfil their engagements. Great care should be taken that every expectation raised in the minds of any heathen people should be more than realized; certainly never disappointed.

Could every individual be persuaded to name a sum which he will annually pay to each of our charitable institutions, and promptly remit the amount, even though it should be less than he intends to contribute, leaving the balance to be paid as he thinks proper, and in amount as the Lord shall give the ability,—this would secure a more permanent and steady income. Something more systematic and regular in our contributions is surely desirable.

We are not quite sure that our correspondent has de-

vised the best possible remedy for the evil which he feels; but we would very gladly be able to impress on the minds of many the importance of that regularity in their contributions for the spread of the Gospel, at which he aims. It will be recollected that a part of the plan of "Systematic Charity" lately recommended by the Prudential Committee, (See Herald, vol. xix, p. 365, was, that subscriptions should be made for one year) only. This plan we still approve; but at the same time would earnestly recommend, that every man who subscribes one year, should do it with the fixed intention, in his own mind, to give at least an equal amount the next, unless Providence should diminish his resources. All who love Zion should remember, that every system which is in operation for extending her territories requires constant expenditures; and that constant expenditures require a constant income.

Foreign Intelligence.

PROGRESS AND INFLUENCE OF BIBLE SOCIETIES.

WE continue from p. 87 our extracts from the Appendix to the Report of the British and Foreign Bible Society.

Effects of the Bible in South Africa.

In regard to the effects of the Scriptures on those who have obtained them, it is difficult for me to speak, since very few of the purchasers have been under my own inspection. I may state, however, that a considerable anxiety has been displayed by the Hottentots, particularly those belonging to the Cape corps, who were for some time stationed here under my orders, to possess and to understand the Scriptures; and several of them who could not read on their arrival, had learned, during their stay, to read the New Testament which I put into their hands. Some of the country Hottentots expressed great, and, apparently, sincere thankfulness, on being presented with New Testaments, as rewards of their good conduct; and others came from considerable distances, 90 or 100 miles, in order to obtain them.

Lett. from a settler in S. Africa.

Alighting from my waggon, six hours journey on the south side of the Canntoo river. I observed a Hottentot on one side of the road with a book, on which he appeared to be very intent. The book proved to be a small portion of the New Testament, stitched, on brown paper, thumbled and very much tattered. When I presented a whole New Testament to him, and requested him to allow me to have the book he had in his hand in exchange, he was at first surprised, but when he found I was in earnest, he was quite overjoyed. On inquiry, I found he had been taught to read at one of our Missionary institutions. —Lodging for a night in a family of this description, we found them afflicted by the loss of a young man, lately dead. The parents were alive, and the widow of the deceased, rather an interesting young woman, was left with one child. Leaving this family next

morning, I presented the old lady, the mother of the deceased, with a Bible. It was received with a degree of indifference which I could not observe without uneasiness; but I discovered presently, that she was ignorant of the character of the book, when first received by her; for, on finding it was a Bible, she suddenly clapped her hands for joy, and calling upon each of her children, she exclaimed, as she mentioned each name, "This is the book we wanted." At the different Missionary institutions there is a constant demand for Bibles; and it is almost needless to say, that the Hottentots in general receive them with the most lively emotions of gratitude.

Rev. Dr. Philip.

Influence of the Bible on Slaves.

A manager of one of those estates informed me, that the negroes do three times the work they formerly did, and are quite cheerful and happy. I was first requested to visit this estate by the proprietor, on account of the prevalence of *obiah*, or witchcraft; which rendered the negroes wretched, and had been the death of some, from its miserable influence upon their minds. But the truths of the Bible banished this from the estate; and I will venture to say, that, while the Bible remains in their hands, and the love of it in their hearts, no *obiah* will be found among them. *Lett. from a Missionary in Trinidad.*

It would much delight you to see the avidity with which the negroes read their Bibles. I offered to lend one to a little boy, a few Sundays ago, in the Pacham School, and I was soon surrounded by applicants. I lent all I could spare; and the sorrowful countenances with which some departed, who could not obtain any, would have been a powerful encouragement to renewed energies.

Letter from a Gent. in Antigua.

Bible in Canada.

A poor Frenchman, whose house had been burnt down, sent his wife nine miles, with the sum of 3s. 6d. to purchase a Bible.

The circulation of the Holy Scriptures in English, is rapidly increasing: during this month we have sent about 300 copies to different parts of the country, where they are very much wanted, and where the inhabitants are hungering and thirsting for the word of life. By a distribution, made at these places last winter, particularly in one township, much good has been done: the inhabitants, who formerly employed the Sabbath in hunting, shooting, quarrelling, &c. now meet together to read the Scriptures, and send their children to the Sunday Schools, which have been lately established; a Bible and a Testament are occasionally given as rewards. In one of these schools a little girl, who received a Bible, had learnt, during the last three months, thirty-eight chapters; another, who received a Testament, twenty-three chapters.

Montreal Bib. Society.

Gratitude for the Bible in Labrador.

The present season has proved very unpropitious to our people. Having been unable to lay in a sufficient stock of provisions for the winter, most of them are in a very destitute condition: indeed some have no store at all. But it is a pleasing feature in the character of our converts, that those who have proved more successful in their exertions to collect some provision, share it with their poorer brethren, as long as they have any thing left themselves: and, notwithstanding their state of destitution, several came to us, entirely of their own accord, offering to make again a contribution to the Bible Society from the little stock they possessed. But considering that they had scarcely so much as would suffice for the support of their own life, we felt compelled by a sense of duty, for this present time, to refuse their gift; whilst at the same time, we promised them that, should they be more successful next year, we should most gladly collect their contributions, and forward them to those kind friends, who paid such benevolent attention to the highest interests of their immortal souls; and had undertaken to convey to them the precious word of God without money and without price. It really cost us some pains to persuade them not to send their contributions in the present year; and we observed some of them leaving us with countenances expressive of deep regret and sorrow. Not long after a woman came to us, belonging to our congregation at Nain, and brought twenty eggs, (of eider ducks,) accompanying her present with these words: "As my husband could catch so few seals this year, that we have no blubber to spare, but has found some eggs in the islands, I determined to send part of them to those friends who so greatly loved us, that they have printed for our benefit those writings which contain the comfortable words of Jesus, and freely sent them to us." She added, with tears flowing down her cheeks, "The delightful words of Christ, that he loves sinners, are the most precious and savory nourishment for our souls." I promised to comply with her wish, and accepted the eggs, which quite cheered and comforted her mind; but being unable to

send the eggs themselves, I beg leave to add to my annual subscription of one guinea the further sum of two shillings as the value of them.

Rev. B. Kohlmeister.

GENERAL PROGRESS OF EDUCATION.

Abstract of the Eighteenth Report of the British and Foreign School Society.

THE object of the British and Foreign School Society is to promote Education in general. No catechism, or peculiar religious tenets, are taught in the schools; the poor of every religious persuasion are admitted; the reading lessons consist wholly of extracts from the Holy Scriptures, and every child is enjoined to attend regularly the place of worship to which its parents belong. In the language of the Committee, "Its aim is to communicate that knowledge which is able to make men wise unto salvation." Of course, it may be considered as an auxiliary to all other institutions, whose object is the conversion of the world to Christ. The following is an abstract of the information communicated in the eighteenth Report.

ENGLAND. The male and female central schools in London receive, the one 500, the other 300 scholars. These are always full, and numbers are waiting for admission. Since their establishment in 1798, 22,026 have been admitted; and many of these are "now discharging the duties of their several stations in life, in a far better manner than they probably would have done, had they not received the benefits of early scriptural instruction."

Of eight Madagascar youths placed at the central school at the expense of government, one is dead. All of them proved tractable, diligent and amiable. Four had been considered fit to leave, in order to learn the different manufactures for which they were destined by their king Radama, leaving three still in the society's house. "Two years ago, (says the Report,) these youths knew not a word of the English language, and were totally ignorant of Christianity. They have now reached the highest class in the school."

Thirty persons have been trained the past year for teachers in other schools; 19 schools have been supplied with permanent masters, and nine others have received temporary assistance.

The whole number of schools in London, formed on the "British system," is 57, containing upwards of 9000 children. About 300 more are formed in other parts of the United Kingdom.

SCOTLAND. In Scotland, the parochial system of education leaves but little room for new schools. In the Highlands however, under the patronage of the Inverness Education Society, are 35 schools containing 1524 scholars, besides the Model School under the care of Mr. Cameron. The beneficial effects,

are already visible. The priests of the Roman Catholic persuasion cordially cooperate in the work.

IRELAND. The Report adverts to the labors of a kindred institution in Ireland in terms of strong approbation. Under its patronage 727 schools, containing 51,637 scholars have been put into successful operation, besides 17 others formed in gaols. More than 100,000 copies of cheap and useful publications have been circulated in the course of the year, making a total of 662,752 in less than six years. The Hibernian Society also patronized 628 schools for children, containing 64,267 scholars, and 103 for adults, in which 6824 persons are instructed. The Baptist Irish Society provides for 90 schools and 7000 scholars. Scriptural instruction is the primary object of all these establishments.

FRANCE. The present number of schools in this country cannot be exactly stated.—Discouragements have arisen. Government has not regularly afforded aid. Individuals have discovered great hostility to the diffusion of knowledge. Several schools have been discontinued; but some new ones have been opened. "The schools in Paris continue to maintain their high character." "The Protestant schools in Bourdeaux, and the south of France, are generally in a flourishing state." The New Testament has been extensively distributed among the schools.

SPAIN. The system of mutual instruction is rapidly advancing under the sanction and at the expense of the government. Schools have been established at Madrid, Valencia, Seville, Cadiz, and many other principal cities and towns.

NETHERLANDS. The schools in the Netherlands are thought to be in a prosperous state.

ITALY. The beneficial effects of the system of mutual instruction are still enjoyed in Italy. There are 28 schools in Tuscany, said to be in a flourishing state.

GENEVA. Besides the original school for 230 boys and the school for girls, a new stone building has been erected at the expense of nearly \$9,000, for 320 boys.

MALTA. The School Society at Valetta is still proceeding in its useful career, with increasing encouragement. The Roman Catholic priest, Camilleri, has opened a school for adults, in addition to his other schools for boys and girls, at Casel Zeitum—and all are going on well.

IONIAN ISLANDS. Schools on the British system have been introduced into all these islands under the sanction of government. Two Greek lads from Cyprus, are now receiving instruction at the Central School, Borough Road. In Santa Maura alone, are 12 schools, providing instruction for a population of 12,000 souls.

RUSSIA. A model school for 200 boys has been established at Petersburg, under the patronage of the Emperor, who grants \$7000 per annum for its support. Here masters may be trained for service in every district of the empire. A school established last year for foreigners, contains 200 scholars. The military schools are re-opened. Several villages on Count Romanzoff's estate are enjoying the benefit of instruction by means of

monitors selected from his excellency's establishment at Homel.

INDIA. Considerably more than 20,000 native children are educated by the several missionary societies, and the natives are beginning to educate their own children. Miss Cooke has organized 15 female schools capable of receiving 50 children each. The "Benevolent Institution" at Calcutta educates nearly 500 indigent Christian children.

At Ceylon, a central school for the Galle stations, has been recently established, where masters may be prepared for other places.

AFRICA. Six masters have been sent to the Cape of Good Hope, and are stationed at Stellenbosch, Tulbagh, Caledon, George, Uitenhage and Graaf Reynet. They receive all countenance and support from the members of the government.

At the Isle of France suitable buildings are preparing for a Model School, and active operations will immediately commence.

WEST INDIES. Upwards of 6000 children are educated under the superintendence of the missionaries. Prospects are highly encouraging.

MADEIRA. The "Funchal Association" of which the bishop is president, has recently established a school for the benefit of the poorer classes. It is proposed that masters shall be instructed there, who may hereafter be employed in other parts of the island.

NOVA SCOTIA. A desire prevails extensively for the establishment of Lancasterian schools, and several young men were about qualifying themselves to communicate the benefits of the system to their respective neighborhoods.

MONTREAL. A Model School has been opened by the "British and Canadian School Society," and contained, at the date of the last advices, 169 children. It is proposed shortly to erect a school house capable of accommodating 400 boys and 200 girls, where masters and mistresses may be fully instructed in the system.

SOUTH AMERICA. Schools have been established at Monte Video, at Santa Fe, and in many neighboring cities and towns. Four schools are opened at Santiago. They are established also in Mendoza, San Juan, Valparaiso and Coquimbo. At Lima, a school society has been formed under the express patronage and direction of government, and at its sole expense. A similar provision was made in the commencement of the last year, for the province of Chili.

We extract a few sentences from the conclusion of the Report.

"The astonishing efforts which have been made of late years for the extension of Christianity, and the success which has attended those efforts, may serve to stimulate and encourage. We see in these latter days a greater wonder than the philosophers of yore ever anticipated. We see that the world itself is moved: the Book of Truth is the lever by which, through the divine power and blessing, this mighty achievement is accomplished, and education may not be unaptly represented as the fulcrum on which that lever rests. The time is come that prophecy predicted, 'Many

shall run to and fro, and knowledge shall be increased." To labor in this cause, and thus to be instrumental in accomplishing the gracious plans of Heaven, is the highest honor man can reach: of this honor let us be ambitious; let us resolve to consecrate to the Most High the talents, energies and opportunities with which we are intrusted; and let us determine never to be at peace with ignorance and sin, but to carry on this holy and honorable war till the enemy is driven from the field of battle, and it shall be no longer necessary that "every man shall teach his neighbor, and every man his brother, saying, Know the Lord," because "ALL shall know him from the least even unto the greatest."

Great Britain.

CHURCH MISSIONARY SOCIETY.

Extracts from the Twenty-third Report.

The steady rate of the Society's increase has been mentioned. That rate of progress has been greatly augmented during the last ten years, chiefly in consequence of the establishment of associations—the income of the Society in its thirteenth year having been 300*l*. [\$13,333]; while, in its fourteenth, the formation of associations, which had their origin chiefly in the zeal awakened throughout the country for opening India to Christianity, the income rapidly rose to a gross amount of nearly 12,000*l*. [\$53,333], not deducting the expenses attending the associations.

As there was an error of some importance in stating the proportion between the annual receipts of the Society, for the first ten and the last thirteen years of its existence, in the last volume of the Herald, p. 263, we repeat the substance of that statement with some corrections.

The whole income of the first thirteen years was little more than \$98,000;—the income of the last year alone, has been \$157,000.

The average annual income of each of these thirteen years was a little more than \$7,500;—that of each of the last ten years has been upward of \$113,000.

Promising fields of labor are opening on every side; and a far larger sum might be profitably expended in promoting the conversion of the heathen, than is as yet placed at the Society's disposal. The missions already formed, particularly those in Africa and India, are beginning to ask for more funds to enable them to extend their exertions: the Committee beg, therefore, to urge on all the Society's friends every practicable exertion to increase its means of usefulness.

Offers of service have been numerous in the course of the year; but many of these offers have been from persons, whose quali-

fications were not such as to induce the Committee to accept them, though of their piety, generally, they had no doubt. Of 57 offers of service, 18 have been accepted, 27 declined, and 12 are still under consideration. There are, at present, 22 students preparing, under the Society's care, for future service;—14 in different parts of this country, and eight at Basle.

Summary View of Missions.

In the *nine missions* of the Society, there are *forty-three stations*, which have *two hundred and twenty-six schools* connected with them; some of which schools are, in fact, separate stations, being established in considerable places, at a distance from the head-station. Those stations and schools are occupied by *three hundred and forty-seven laborers*; of whom 109 are Europeans, and 238 were born in the respective countries where they are employed. The number of *scholars* under the Society, is *twelve thousand three hundred and eleven*: of whom 8610 are boys, 2354 girls, and 1547 adults.

Conclusion.

In conclusion, the Committee wish to remark, that, encouraging as the progress is which has been already made, a far greater work yet remains to be done; for the work, on which the Christian Church has yet entered, can be called great, only in comparison with that of former years: it is little indeed, when considered in reference to the exertions which are still required.

And, to these exertions, the Christian Church is now manifestly called. It is the *command* of God, that this sacred work of evangelizing the world should be undertaken;—his *promise* is engaged in support of his servants, while they labor herein to make Him known; the manifestation of whose glory, as displayed in the Gospel, is placed, as it were, in their hands;—his *providence* opens before them the opportunities and the means of labor;—his *power* will uphold their weakness, and subdue their foes;—and his *grace* will crown their conflict and toil with a victory, which shall be the subject of everlasting praise.

CHRISTIAN KNOWLEDGE SOCIETY.

THE Report of the Christian Knowledge Society for the year 1822-1823 states that the receipts and disbursements of the Society have been greater than in any preceding year. The circulation of publications from April 1822 to April 1823, was as follows:—

	Nos.	Grat.	Total.
Bibles	38,659	900	39,559
Testaments and Psalters	55,737	1,667	57,404
Common Prayer-Books	101,964	1,862	103,826
Other bound books	83,888	2,154	86,042
Small tracts and papers	817,233	296,597	1,113,830
Grand total,			1,400,711

The Board have placed \$26,666 in the hands of the Society for the Propagation of the

Gospel, for the purpose of endowing five scholarships in Bishop's College, Calcutta, to be called "Bishop Middleton's Scholarships" in honor of the late bishop of Calcutta, and of supporting a Tamul teacher in the College.

LONDON TRACT SOCIETY.

FROM the Depository of the London Tract Society were issued, during the last year, 5,711,000 tracts; making a total, since the formation of the Society in 1799, of more than 51,000,000, exclusive of several millions printed at the expense of the Society abroad, or reprinted from its publications.

CHARITABLE SOCIETIES' HOUSE.

A HOUSE has been recently established in London, by benevolent individuals, for the accommodation of religious and charitable Societies, which is designed as a central point of communication between such institutions. The property of the house is vested in a board of Trustees, who hold it solely for its appropriate use. Ten or eleven Societies may be accommodated, each with a room for an office; and with the periodical use of a spacious committee room as often as required. Various facilities are provided for the transaction of business, and for mutual intercourse. A Library of reports and official documents is contemplated, for common use.

ABOLITION OF SLAVERY IN THE BRITISH DOMINIONS.

"THE Society for mitigating and gradually abolishing the state of Slavery throughout the British dominions," is exerting an influence which promises the happiest results. At the last session of Parliament 230 petitions in behalf of the object were presented from different parts of the country. The Society cherishes sanguine hopes of success; and from the tone of public feeling, and the aspect of the discussions in Parliament, their hopes appear to be well founded.

Russian Asia.

SCOTTISH MISSION AT ASTRACHAN.

Conversion of Mahomed Ali.

Mirza Mahomed Ali is a young man, 21 years of age, the only surviving son of a venerable Persian, who was for some years chief judge in the city of Derbent, and afterwards removed to Astrachan. The young man was

introduced to the Scottish missionaries as a teacher, and was found qualified to instruct in Turkish, Persian and Arabic. Discussions became frequent; and while they often produced in him the most violent rage, he yet courted their renewal. The first indications of conviction in his mind are thus stated in the journal of Mr. M'Pherson.

April 16, 1823—Mahomed Ali, my Arabic teacher, came at his usual hour. On offering a few remarks upon the absurdity of the system of divinity which formed the groundwork of our studies, I was more than surprised to hear him reply, "I no more believe what is contained in that book," pointing to the Mahomedan Confession of Faith. Hearing this unexpected concession, I was the more encouraged to enter into serious conversation with him. He now told me, that his soul was in deep waters; and that he could not sleep at night, from reflecting upon his perilous situation, in professing a religion which he was afraid was not the true one.

From this time he appeared to be in great anguish of spirit, while he became more and more convinced of the truth of Christianity. On the 19th the following conversation took place between him and Mr. M'Pherson.

"Do you believe," said I, "the Scriptures of the Old and New Testaments, as received by us, to be a revelation from heaven?" "Yes; and I believe that the Korân is a false book," was his reply. I asked him, "Do you now believe that Jesus Christ is the only Savior of sinners?" "O yes," was his answer.—"What views have you of your own character?" "I see myself to be poor, wretched, miserable, and undone; that all my prayers, my worship, and obedience, in times past, were vain and unprofitable."—"Do you see your need of the Holy Ghost to sanctify your affections and purify your heart?" He still answered in the affirmative. "Now," said I, "all that you require is, to believe in Jesus Christ for the salvation of your soul. Come to God as a guilty sinner; and entreat, that, for Christ's sake, He would freely pardon all your sins, and remove your doubts and fears."

He was much affected with the relation in which he stood to his venerable father. "I am sure," said he, "that my apostasy will bring him down with sorrow to the grave." He spoke very feelingly of his father's peculiar situation; and added, "My father has many enemies at Derbent; and when they hear of his son becoming an Infidel, they will rejoice and thank God for it."

On the 21st he thus expressed his feelings: "I know that God is about to call me to endure afflictions for his name's sake; but I trust that he will enable me to hold out. I once thought that I should like to leave this country; but, upon more mature reflection, I am convinced that it is my duty to remain, and suffer all the will of God."

April 22.—Mahomed Ali made his appearance to-day at the usual hour. His father sent, the night before, for one of his Persian friends, and requested him to take his son aside, and give him some salutary counsel. The following conversation ensued:—

"So you intend to become a Christian." "Yes, I do."—"Are you not satisfied with the Koran, and with your own religion?" "No. Can you prove to me that the Koran is a revelation from heaven?"—"Come, come; tell me how much money the English mollahs have given you for becoming a Christian." "Read the Gospels, and reflect seriously on them; and, at the end of three days, you will not ask me that question."—"Remember, your father, your honor, your reputation, are all at stake: it will be for your advantage in this world not to change your religion." "What will that avail me, if I must suffer the wrath of God in hell for ever?"—"You will be persecuted." "The Gospel saith, *And unto him that smiteth thee on the one cheek, offer also the other.*" On hearing this reply, the Persian gentleman was confounded, and said, "Why do you not tell your father these things?" "By the blessing of God, I intend to inform him," was his reply.

He slept none during the course of the night; but was engaged in constant prayer both for himself and his father.

April 23.—Mahomed Ali still professes his attachment to the doctrine of the cross; and says that he is determined, by the grace of God, to make an open profession of his faith in Christ. The Persian gentleman has been using every means in his power to withdraw him from the faith of the gospel; but without effect. That gentleman acts in the capacity of mediator between the old man and his son. He is a man of extensive knowledge, and approved piety in the Mahomedan faith; yet so successfully has Mahomed Ali applied to his conscience the arguments with which the Gospel furnishes him, that he has come to the following conclusion:—"Perhaps you may be right. You may have truth on your side."

After this his father treated him with the greatest harshness. He was exposed to much contumely, and confined and beaten severely, till the missionaries applied to the governor, by whose authority he was lodged in safety in the mission house.

Upon inquiring of Mahomed Ali, as to the state of his mind during the time that he had been confined by his father, he said that it was in the most peaceful and happy state, notwithstanding all the wrangling and abuse to which he had been exposed;—that his tongue was quite tired, by the perpetual discussions which he was obliged to enter into, with crowds of Persians who visited at his father's;—that God had, indeed, been a mouth and wisdom to him; for that, upon no one occasion, had he not been able to give them such answers, as they could neither gainsay nor resist: so that the father declared to his son, "The devil has more power over you than even the Englishmen have; for if they were to preach and argue as you do, all

the town would renounce our prophet and become Christians."

The meekness with which he was able to bear their ill usage, strikingly exhibited the deep influence which his Christian belief exercised over his heart. One man called upon him for the purpose of arguing with him; and, after giving him many bad names, began to pray to that God "who neither is begotten, nor begets"—this is one of the distinctive titles of God by Mahomedans—that, before this week was ended, he would shew his just displeasure against this apostate, by causing him to die. After he had finished, Mahomed Ali said, "You have now prayed for me: I shall pray for you:"—and, raising his hands and his eyes to heaven, he entreated that God, in his mercy, would lead this man into the true way of salvation, and deliver his soul from the pains of hell.

The Greek Archbishop claimed, in behalf of his church, the right of baptizing the new convert; but when the missionaries contested it, the subject was referred to the decision of the Emperor. The following is an extract of the letter from Prince Galitzin, received in reply to that of the missionaries, dated at St. Petersburg, May 30, 1823.

His Majesty the Emperor having himself perused, with the greatest satisfaction, the account of the conversion of this Mahomedan, has most graciously been pleased to order me, Gentlemen, to inform you of his Majesty's pleasure, that this Persian should receive baptism in the communion with which he wishes to be united.

This measure is in perfect accordance with the privileges graciously bestowed, on the 25th December, 1806, on the Scottish colony settled in the Government of the Caucasus: in the articles of which, is contained a sufficient decision, authorising them to receive, by holy baptism, all who are converted to the Lord through your instrumentality.

The delight with which I communicate to you this pleasing intelligence, is equal to the cordial joy which was afforded me by the perusal of your interesting letter. May the name of our Lord Jesus Christ be blessed and glorified! May his blissful reign be extended every where throughout the earth!

He was baptized in the presence of Greeks, Turks, Persians, Frenchmen, Britons, Germans and Armenians. Subsequent accounts state that "the work thus happily begun is extending its influence over other Persians."

India.

NATIVE COLLEGE AT SERAMPORE.

THE London Missionary Register contains an abstract of the third Report respecting the Serampore College from which we make the following brief extracts.

College Buildings.

The College buildings are so far advanced, as to admit of business being conducted in them.

The twelve side rooms of the central building are nearly all finished, together with the lecture room and library.

Of the four suites of rooms for the Professors, two are finished,—those on the east side of the central building. The foundation is also laid for the two on the west side, of precisely the same dimensions, and at the same distance from the central building, 48 feet. Each suite contains eight rooms of various sizes, four below and four above; with an upper and a lower verandah to the south, in breadth 15 feet, and extending the whole length of the building, with a staircase at each end, the upper verandah being supported by sixteen pillars of the Ionic order. As the lower rooms are raised four feet from the ground, they also are perfectly dry: these eight rooms in each suite, therefore, will furnish convenient accommodations for a family should it be pretty large.

Since the last Report was published, the Committee have purchased a piece of ground contiguous to the College premises on the north-west side, containing five bigahs; with the view of erecting thereon a Preparatory Seminary, for those Native-Christian youths sent to the College too young to enter immediately on its duties.

Number of students.

The students in the College at the date of the last Report were forty-five,—fifteen in the Preparatory Seminary, and thirty actually studying in the College; and although two have been excluded, four removed by death, and four have returned to their own homes, the number at present on the College foundation is *fifty*,—fifteen in the Preparatory Seminary, and thirty-five pursuing their studies in the College. Of the twenty-six Native-Christian youths, ten are from Serampore, six from the district of Jessore, seven from Cutwa, and three from the Native-Christian population at Dinagore.

Among those now studying in the College, five are decidedly pious.

Professorships.

Rev. John Mack, who arrived from England in September 1821, has been appointed to the duties of the Scientific department of the College.

The Committee intend to appoint a man to fill the office of Professor of Divinity, as soon as means shall be provided for his support.

They have received encouragement from Government to expect assistance in the support of a Medical Professor, and have written home for a suitable person to fill the office.

College Library.

The library has, this year, received considerable additions. The side rooms, which con-

tain it, being ready, the Serampore missionaries have presented to the library of the College about 3000 volumes, which they have been assiduously employed above twenty years in collecting; together with a number for which they have been indebted to the generosity of various friends in Britain, deeming it impossible to render these volumes more useful than by adding them to the College library. In addition to these, the library has also been enriched by donations of books from various friends, both in India and Britain.

BURMAN MISSION.

At the last monthly concert of prayer in the first Baptist meeting-house in Boston, a letter from Mr. Judson was read, dated Rangoon, August 6, 1823, in which it was stated that he had completed his translation of the New Testament. To this translation is prefixed an introduction, containing extracts from some of the most interesting portions of the Old Testament. This introduction, which is published, is perused by many of the natives at Rangoon with great eagerness.

Dr. Price is engaged in superintending the erection of a brick dwelling-house at Ava, for the mission, the principal materials for which are generously presented by the Burman monarch. [Watchman.

FEMALE EDUCATION IN INDIA.

There is a great spirit for promoting education among all classes of men in this country; and I am happy to say, that some of the most rich and influential of the natives take a great interest in this object. Female education has hitherto succeeded beyond the most sanguine expectations of its warmest friends. I think the number of female Hindoos who attend the schools in Calcutta, is little short of four hundred, besides several smaller schools in other places, as Serampore, &c. Dr. Carey.

Hayti.

MASSACHUSETTS BAPTIST SOCIETY.

AT p. 189 of our last volume we inserted an account of the mission of Rev. Thomas Paul of Boston to Hayti, under the direction of the Massachusetts Baptist Missionary Society. The following extract from the American Baptist Magazine shews the favorable result of the expedition.

Mr. Paul sailed from Boston on the 31st of May, in the schooner Alert, Capt. Lindsey. His passage was gratuitously furnished by the liberality of the Hon. William Gray. Mr. P. had been supplied with French and Spanish tracts by Rev. Mr. Jenks; with Bibles by John Tappan, Esq. Treasurer of the Massachusetts Bible Society, and with several letters of introduction, through the politeness of W. Ropes, Esq. of Boston. The American Bible Society also commissioned him as the bearer of a splendid copy of the Bible to his Excellency President Boyer.

After a very pleasant passage of twenty-two days, during which he received every kindness from Capt. Lindsey and crew, Mr. Paul arrived at Cape Haytien. Here he found the officers of the custom house, and every person to whom his mission became known, eager to receive Bibles. He remained here at this time but a week, being anxious to present his credentials to the President, and solicit permission to preach the Gospel of Christ to his countrymen under the protection of the government. He sailed for Port-au-Prince about the 1st, and arrived there on the 4th of July. After some delay, he succeeded in obtaining an audience with the President, and the result of the interview was highly satisfactory. Mr. Paul stated to his Excellency his object, and was allowed freely to urge the importance to the government of a free and full toleration of religion. This subject, a delicate one in a newly organized government, and in a Catholic country, Mr. Paul managed with great judgment and discretion. At the close of the conversation, in which Gen. Inginac acted as interpreter, and to which President Boyer listened with deep attention, Gen. Inginac said to Mr. Paul, "I have the pleasure to inform you that it is the will and pleasure of his Excellency that you be permitted, and you are hereby permitted to preach the Gospel in private houses and halls; but owing to the present uninformed state of the lower class of the people, from a regard to your own personal safety he wishes you to be prudent in conducting your meetings, especially in the evening. His Excellency hopes that in a few years, meeting houses will be erected, and religious privileges enjoyed, as they are in the United States of America." It may be proper here to remark, that at this time and in subsequent communications, Mr. Paul was given distinctly to understand that, owing to the state of society, tumult might be excited by incautious methods of religious instruction, and he might be exposed to inconvenience before the disorders could be quelled; but that the government would do all in its power to protect him, and that in the judicious discharge of his ministry he should be allowed to suffer no molestation.

After spending a few weeks in Port-au-Prince, in which time he visited families, distributed Bibles, and prosecuted the business of his mission, Mr. P. returned in the latter part of August to Cape Haytien. Before his departure he was treated with every mark of respect and regard by Gen. Inginac, and was furnished by him with a very handsome letter to Gen. Magny, the Commander in chief at the cape. In this letter not only was Mr. Paul spoken of with great kindness, but was expressly declared to be under the protection of the government. His passage on this occasion was gratuitously furnished by Capt. Nash of Boston, who has, on several occasions, rendered to Mr. Paul important services, which the Board would most gratefully acknowledge.

After his arrival at Cape Haytien, a commodious hall was hired and furnished by several gentlemen and natives, for a place of public worship. In this place Mr. Paul commenced preaching, and continued to occupy it for this

purpose till his embarkation for the United States. His number of hearers varied, but was on some occasions as many as 200. The week days were generally occupied in visiting families and in distributing the Scriptures. Applications for Bibles were frequent. He was often solicited to bestow them when passing through the streets, and repeatedly found, after having been absent from his lodgings for a few hours, that five or six applications for Bibles had been made before his return. He found the people universally willing to hear; but as he does not speak French, his opportunities of doing good by public teaching among the natives were not so great as he could have wished. It was affecting, he remarks, to observe the eagerness with which the hearers listened, and the regret they manifested at not being able to understand the preacher.

Before the departure of Mr. Paul from Cape Haytien, President Boyer and Gen. Inginac arrived there from Port-au-Prince. Just before the vessel sailed, Mr. Paul called on Gen. Inginac, at the Government house, to inform him of his intended return. "On this occasion," says Mr. Paul, "he took me by the hand, and was pleased to say, that he was very sorry that I was about to leave the Island. But it was with pleasure he could announce to me, that by my prudent conduct I had merited the implicit confidence of his Excellency himself, and the Government; and that they and himself wished me a pleasant passage, and hoped my absence would be short." Gen. Magny expressed, at parting, the same sentiments. Indeed, the wish for Mr. Paul's speedy return seems to have been very general.

WESLEYAN METHODISTS.

Persecution at Port-au-Prince.

THE following extracts from the journal of Mr. St. Denis, and letters of Mr. Pressoir, members of the Methodist Society at Port-au-Prince, which we copy from the Wesleyan Magazine, are of a less pleasing nature than the above account of the Rev. Mr. Paul's visit to Hayti. The first extracts are from the journal of Mr. St. Denis.

On Sunday, Feb. 2d, our assembly was held at Belair. During the morning service several stones were thrown.

Feb. 4. Whilst we were singing a shower of stones was thrown, but no one received any injury.

That evening (Feb. 7th) we had a small assembly of thirty-two persons. A plan had been laid for apprehending us, which was put in execution. We had time to sing a hymn, read a chapter, and a Homily; but whilst singing the second hymn, the noise of the soldiers was so great in approaching our house of prayer, that we were obliged to cease singing. Wishing, however, to continue our meeting, an officer of the police said, "In the name of the law, leave off that prayer!"

Then we left off. Not finding J. C. Pressoir, they made me pass for his second. We were taken to General Thomas's, who pretended to be ignorant of the matter. Colonel Victor pretended to be ignorant also. When we reached the house of the *Juge de Paix*, we were ordered to halt for a moment. Colonel Victor knocked at his door; the *Juge de Paix* asked who we were, and was answered, "A band of Methodists." The *Juge de Paix* said, "Ha! Ha! take them to the gaol!" Col. Victor replied, "Yes!" We were led to prison, and each of our names was taken. The sisters were put in the debtors' place, and the men were shut up in close confinement.

The next morning, the person who keeps the keys of the prison under the gaoler told us, that the *Juge de Paix* would not allow our door to be opened; but the gaoler went and spoke to him respecting it, and our door was opened about nine o'clock. A moment after, the *Juge de Paix* came to visit us, and addressing himself to me in anger, I wished to reply: he would not listen to me; but began to blaspheme religion, despising the Lord. He withdrew in anger, without being able to do any thing with us. A moment after he left us, we were taken into the debtors' prison, near to the sisters, in a separate chamber.

When Mr. Pressoir heard of this event, he visited his brethren at the prison. The following extract is from one of his letters.

I would not run into prison of my own accord, but having waited, and finding nothing was said to us, I went to see my brethren and sisters. I found there were thirty-two, and St. Denis preparing to write to the President, which he did, and I carried this letter to his Excellency, by which we requested him to cause us to be judged, and punished, if we were found guilty by the law. When I arrived under the piazza of the palace, I asked an officer on duty if I could see the President, who answered, Yes. I entered the hall, where I found the President seated, and surrounded by a circle, as well of officers as civilians. After saluting them, I presented the letter to the President, who asked me from whence it came. I replied, "From the Methodists who are in prison." His good humor was immediately changed. "Methodists," said he, "I did not know that." Colonel Victor, who was present, thinking perhaps that through fear I would wish to conceal myself, addressed himself to the President, saying, "President, this is a Methodist," as if the President did not know it. Immediately the President replied, "You are fanatics." "Pardon me, President, we are not." "Why, you have changed your religion." "If I have changed my religion, President, it is the Government which has made me do it." "How is that?" said he. "It was the late President who sent for the Missionaries. I heard the letter read, and saw the late President's signature: this is what I can tell you." "Enough, enough," said he, "I will send an answer." I went to the prison, and waited till it was late; but hearing nothing, and being ill of the fever,

I returned to my mother's. The next day orders were given for the brethren and sisters to appear before the Chief Judge. A dollar was demanded of each on leaving prison, and they were conducted by a single serjeant. On their arrival the Chief Judge forbade them, in the name of the President, to assemble together again. "No one can hinder you from worshipping God as you please; but let every one abide at home, for as often as you are found assembled you shall be put in prison; and if you unhappily persist, I have received orders to disperse you every where." Several wished to reply, but he refused to listen, saying, "It is not from me; it is not my fault; these orders are given me." All our brethren and sisters went out, animated with a holy zeal, determining not to abandon their assemblies. The next day we were assembled. After an exhortation we sung a hymn, which being finished, we kneeled down to pray: a shower of stones came, as if they would have demolished the house, and have stoned us like Stephen. With one accord we commended ourselves to our faithful Creator, and continued in prayer till they had ceased.

In a subsequent letter, dated July 31st, he writes:—

Since the Lord has granted us the favor of meeting together again, we have continued our assemblies without intermission, although forbidden to do this under pain of prison and exile. The only interruption we meet with is bad words, and a few stones now and then; and I am become so marked, that I cannot go out without people crying after me, "Methodist! Parson!"—with a contemptuous sneer, and a thousand other things not fit to write, but which serve only to strengthen my faith in the promises of Him who is faithful; till last Sunday some foolish young women came to revile us; and on Tuesday evening, whilst reading, stones were thrown, and whilst we were at prayer a great number rushed in, armed with sabres, sticks, and, if I mistake not, with stones, crying out, "In the name of the law," as if they had been authorized by the heads of the people to arrest us. This band consisted of boys, led on to commit disorders by a set of idle, good-for-nothing persons, of the worst class, who had armed themselves with sabres, and were disguised with old cocked hats; trying thus to show their bravery over those who would make no resistance. But the hairs of our head are all numbered; nor have they been permitted to hurt any of us to the present. It would be useless for us to ask or hope for the protection of the law; and we are thus led to place all our confidence in God, who can and will deliver us in his time. And if the Lord is for me, of whom should I be afraid? He that spared not his own Son, but delivered him up for me, will he not with him freely give me all things? I have already experienced that all my sufferings for his name are great blessings to me. All my care is about his Church; and what wisdom does it require to conduct so many persons of such different dispositions! I feel new wants daily.

Domestic Intelligence.

REVIVALS OF RELIGION.

Connecticut. There is a revival of religion in the Baptist Society in Lyme, and in the vicinity.—A letter written by Rev. A. Nettleton states, that there is a powerful work of grace in East Haddam, extending also to neighboring towns.

'We have received some account of an encouraging degree of seriousness in Connecticut State Prison, in a letter from Rev. E. Halping, chaplain of the prison, dated February 17th, from which we make the following extracts.

There are about 30 of the prisoners, who are more or less affected in view of their eternal interests. Of these about twelve give very satisfactory evidence of having passed from death unto life. The work has awakened the curiosity of some, and, I fear, the opposition of others. But to me the scene is deeply affecting. To see those who, but a few weeks since, were so hardened in iniquity, that they could trifle profanely with the message of mercy, when it had scarcely passed from the lips of the preacher, now melted into contrition and tenderness,—to listen to their prayers and praises—to witness their humility and penitence and love and joy,—in a word to see them exhibit all the distinguishing features of a renovated mind, evinces the almighty power of that religion which can soften the hardest heart; and shews the comparative impotence of prisons and racks and tortures in the reformation of man.

New-York. The Report of the Synod of Albany speaks of revivals of religion in Stephentown, Sand-lake, Albion and North Pittstown; besides several places which we have formerly noticed. A letter from a student in the Theological Seminary at Auburn, dated Dec. 29, states that there is a revival in Flemming, five miles from that place. A revival of religion in a cotton manufactory three miles from the city of Troy is mentioned; and an interesting work of grace in Lenox, Madison co., and its vicinity.

Pennsylvania. An uncommon attention to religion in the congregations of Rev. W. Spear and Rev. S. Porter, in Westmoreland co., is noticed in the Pittsburgh Recorder. In the congregations of Rev. Mr. Scott, in Beaver co., 90 had been recently added to the church, and much attention continued.

Ohio. The same paper states that there is a pleasing work of grace in the congregation of Rev. W. Reed, Columbiana co., Ohio.

Kentucky. In a letter from Newcastle it is stated that 60 persons had been added to the Baptist church in that place during the last summer, and that many more were still expected to join.

CONNECTICUT MISSIONARY SOCIETY.

Twenty-fifth Report.

THE following table, compiled from the twenty-fifth Report of the Connecticut Missionary Society exhibits a summary view of the missions performed under the direction of that Society mostly during the year 1823.

	No. of Missionaries.	Length of Service.
Western counties of New York,	4	122 weeks.
Northern counties of Pennsylvania, and adjacent counties in N. Y.,	2	45
New Connecticut,	18	481
Southern and western parts of Ohio,	4	73
Kentucky,	2	33
Indiana,	1	30
Illinois,	2	104
Missouri,	2	32
	35	925 weeks.

We extract the following paragraph from the conclusion of the Report.

The preceding statement of missionary operations, may show the necessity of continued and increasing efforts in the cause of missions to our new settlements in the Western States. The tide of emigration is still rolling westward; but the progress of moral and religious institutions, does not keep pace with the progress of population. Although multitudes who are induced to leave the eastern, to plant themselves in the western states, may carry with them the disposition, yet they possess not the means of procuring and supporting religious institutions similar to those they leave behind. The gospel must then be sent to them, or its blessed privileges will not soon be enjoyed. To spread the wholesome and life-giving influence of the gospel over new settlements, as they rise, in succession, on our frontier, is, in truth, an object of indescribable importance; it is an object, to accomplish which, all, who would be considered either christians or philanthropists, are bound to co-operate. If a deeper interest were felt on this subject, by the churches in New England; if far more liberal means were provided for the attainment of this object; the time, probably, would not be far distant, when the present moral deserts of the west, would become fruitful fields; and the infant

churches, already established in the wilderness, would become efficient auxiliaries in the benevolent enterprise of extending the means of salvation through the world.

The income of the Society for the year 1823 was \$7,606,22; of which \$1,505,67 was the amount of interest collected during the year.

AMERICAN MELIORATING SOCIETY.

Plan of the contemplated Jewish Settlement.

THE American Society for meliorating the condition of the Jews have fixed upon a plan for a Jewish settlement, to be established on a tract of about 5 or 6,000 acres of land, which they hope to procure as soon as the purchase can be advantageously made. The outlines of the plan are the following:—Such Jews as either profess Christianity, or desire Christian instruction, are to be received from any part of the world. They are to be employed principally in agricultural and mechanical operations. A minister of the gospel and a schoolmaster are to be provided, and theological instruction for such as it is thought expedient to have prepared for the ministry. A farm is to be stocked and furnished, and an experienced farmer appointed to manage its concerns; the produce of which is to be common stock for the support of the settlement. Any of the emigrants who conduct unworthily, may be removed at the discretion of the Board.

CHICKASAW MISSION.

THE population of the Chickasaw nation is stated at about 3,700, of whom about 320 are children under three years of age. A mission was established in the nation by the *Missionary Society of the Synod of South Carolina and Georgia*. The station, called *Monroe*, is situated within the chartered limits of the state of Mississippi, two miles south of Mackintoshville, on the high land between the Tombecbee and Yazoo. Rev. Messrs. Thomas C. Stuart, Hugh Wilson, W. C. Blair, missionaries. The last report of the superintendents of the mission says;—

Even the painful necessity we have been under, of restricting the number of scholars, has had a happy effect on our school by promoting, in the minds of the natives, the belief that it is indeed a favor to have their children instructed by us. The result of this persuasion has been a diligent care on their part to induce the punctual attendance of their children. And when, in consequence of the in-

crease of our means, it was announced that the school would be enlarged from thirty to fifty pupils, the number was almost immediately filled up, and many more were anxiously waiting to be admitted.

The spirit of civilization is evidently advancing among the Chickasaws. They are more and more convinced of the importance of education: a conviction produced not only by their intercourse with the whites, but by the rapid improvement of their children in the elements of useful education. They begin to see the necessity of a different mode of life from that which they have hitherto pursued. Their previous dependence for a subsistence has, every year, become more precarious: and the only alternative left is to abandon the pursuit of game, and to turn their attention to the culture of the soil. Such a state of things we consider peculiarly favorable to their civilization. It facilitates our communication with them, and gives us a more full opportunity of instructing them in the agricultural and mechanical arts.

The present session of the school commenced on the 15th September. The children were punctual in their return and attendance. Four new scholars were admitted, and we shall probably consent to receive as many more; although it exceeds the number to which we were limited by the Board of the Society. The Lord, we trust, will provide the means of supporting them. Indeed it is difficult to resist their solicitations. Every sympathy is excited when they visit us with their children, and humbly and earnestly crave a place for them in our family.

The following is an extract from one of the mission journals.

We have adopted a plan which has a very happy influence on the conduct of the children both in and out of school. We have tickets, (which are nothing more than scraps of paper, marked No. 1, 2, 3, and 4,) with which we reward them on every Monday morning for the preceding week's performance, taking their conduct on the Sabbath into consideration. These are valued at six and a fourth cents per No. and pass as current money among them. The highest No. is given for a week's good attention to business. When any have been idle and inattentive, we present them with No. 0, which is truly mortifying. In order to avoid imposition we keep an account book in which the sum due to each one for tickets is recorded; and when any one has earned the amount of a garment of clothing which he needs, he receives it in exchange for his tickets. In this way they clothe themselves, after receiving a change of raiment when they first enter the school. By this arrangement our female friends who are engaged in furnishing clothing for this establishment are doing more good than they are aware of. While seated around their fire sides, surrounded with comforts, and in the midst of friends, they are contributing in a two fold sense to the advancement of civilization among these people. In the first place, by their benefactions they save the funds of

the Society; and secondly, they promote industry and agriculture amongst our children, which are objects of great importance. The same plan is pursued in the school; we reward them according to their performance. With their school tickets they buy spelling books, Sunday-school hymn books, and small cheap books. These arrangements entirely preclude the necessity of using the rod.

United Foreign Missionary Society.

CATARAUGUS MISSION.

THE following account of the renunciation of paganism by an Indian chief is contained in a letter from Mr. Thayer of the Cataraugus mission, published in the American Missionary Register.

For some days past I have been informed, that Captain Strong, the most influential chief of the pagan party at Cataraugus, was about to renounce paganism, and unite with the Christian party, and that he intended to place his children in the mission school. As the pagan chiefs had made great exertions to retain him, I had but little hope that an event so desirable would soon take place. But *"the king's heart is in the hand of the Lord, as the rivers of water; he turneth it whithersoever he will."* We were not a little pleased yesterday to see this chief, with his wife and two children, enter our door accompanied by Mr. Johnson a Christian chief. Mr. Johnson mentioned, that Captain Strong had now come to manifest his attachment to us and to the Christian party, by placing his children in the school. Captain Strong then rose and spoke as follows:—

"Brother, I am not a stranger to you; you have known my character and sentiments; you know me to have been opposed to missions; you have even heard me speak against them in the great council; you may be surprised to see me come and ask you to take my children; you may think that I cannot be sincere, and that I do this to make difficulty. But I assure you that would not be like Indians. When I spoke against you I thought I was right; I now see I was wrong. I thought you were not my friend; I now believe you are my friend. And the appearance of the children in the school, and the conduct of my brothers, who have set their hearts to keep the Sabbath day, and listen to the voice of the Great Spirit, convinced me they are in the right way. Your friendly manners towards the Indians have removed my prejudices against you as a missionary, and satisfied me that you are the Indian's friend, and are sent by the Great Spirit to show us the right way. I now renounce the customs and habits of my fathers, to embrace those of Christians. I now desire to have my children entered according to the rules of the school, and as you receive others. I wish you to instruct them in those things you think for their good, and govern and do by them as you think best. I am satisfied they will be more happy with you, than they can be with me."

Mr. Johnson then said, "I have long known Captain Strong; he is my neighbor and friend; we have never differed but in one thing; we now see and think alike. I have long desired to see this day; I now see it, and am glad. Captain Strong is a descendant of the great man of our nation; Red Jacket and Black Snake are his connexions. His friends are universally pagans; he is the first and only son of his family who has forsaken their old ways for the Gospel. He is a sober, deep thinking man, and for judgment and penetration is allowed to surpass almost any man in the tribe. He has for some time past been inclined to unite with the Christian party, but the influence of his friends has had a powerful weight on his mind. At length, being fully persuaded that he was acting contrary to his own and his children's interest and happiness, he rose in a public council, and to the disappointment and grief of his friends, declared to them his conviction of his error, and his determination to put his children to school, and to keep the Sabbath day. Liberal offers and great exertions were made to dissuade him from his purpose, but in vain. He told them that his mind was firm, and that his leaving them and their habits was not because he was offended with their persons. No, he loved them. He loved their children. But he had taken this course to answer his own mind; and he hoped they would also soon feel the importance of discharging a duty to themselves and to their children, which they now neglected."

SENECA MISSION.

WE copy the following extracts from a letter published in the Western (Utica) Recorder of March 16th. It is said by the Editor to be from a very respectable source, and that the facts mentioned may be relied on as true. We shall wait with some solicitude for further intelligence.

MR. EDITOR.—It is with extreme regret that I have received the following intelligence in a letter from a respected correspondent at Buffalo.

"The mission establishment at Seneca is broken up. Complaint was made by the Pagan Indians, and the Judge was compelled by the law to order them (the mission family) off. They have ten days to remove;—some of the Indian children will go up to Mr. Thayer's school at Cataraugus: some of the *white pagans* here united their efforts with Jacket's party, to effect this."

The law under which the above complaint was preferred was doubtless the one passed, a few years since, to prevent the residence of the whites on Indian lands. The law might have originated in honest intentions; but it is much to be lamented, that so unjust and unreasonable a latitude was given by the terms of it; I have it from one, who was then a member of the Senate, that in its passage to become a law, it did not get the serious deliberation of the Legislature, in reference to its action on the subject of Christian missions. A

respectable petition has been this winter sent down to Albany, for the repeal or alteration of this law; which it is devoutly hoped, that the legislature in their wisdom will not overlook. As it now stands, it thwarts the benevolent intentions of the General Government, for the instruction of the natives within our borders, and the benevolent wishes and efforts of every good man; and cannot but be contemplated with grief by every friend of the heathen. Its effect in this instance has been to break up a devoted, judicious, and well selected mission family, who were quietly and successfully pursuing their labor of love, under the patronage of the United Foreign Missionary Society; and recognized and aided by the appropriations of our General Government in their good work. With every member of that mis-

sion family I am intimately acquainted:—they were injuring no one. The mission house was a glad retreat in the wilderness, where an interesting school of thirty Indian children were rapidly forming to the habits, and growing up in the instruction of a Christian family; and there too might you see, from Sabbath to Sabbath, a congregation of one hundred or more, redeemed from the abominations of heathenism, considerably receiving divine truth from the lips of the missionary servant of Christ, and daily changing the degradation of their heathen state into the habits of a civilized and Christian people. These are the prospects that must be now overcast;—this the good that must now be surrendered; and this the family that must now be driven from their work.

Miscellanies.

THE BEST METHOD OF PREACHING TO THE HEATHEN.

Christ and his cross are the appropriate theme of the Christian Missionary.

Minutes of Convention at Dwight.

When amid frozen seas, mountains of ice,
And all the horrors of a polar clime,
Moravia's humble but heroic sons
The bold attempt began, truth to make known
To the besotted Greenlander, and lead
His feet into the path of virtue and life,
They pointed to the heavens thick set with stars,
All, to the least, twinkling with vivid beams,
Presenting a whole living firmament
Through the clear atmosphere, intensely cold,
Of his long wintry night; and to the sun,
Duly returning, to spread o'er his vales
A sudden, transitory, summer smile:—
To these, and objects visible like these,
His eye they long directed, and from them
To their Creator labored long to raise
His grovelling thoughts, devotion to inspire,
And teach obedience; while with stupid awe
He gazed and listened, or with wonder wild,
But still to vice remained a willing slave;
Till, of success from efforts thus pursued
Despairing, they conducted him at once,
A ruined wretch, to Calvary; when with guilt
He trembled at the sight, melted in love,
Shook off the long-fixed clinging habit of sin,
And, from his bestial degradation, rose
To intellectual and virtuous life.

Age of Benevolence.

Five years had passed, and not a single conversion taken place. The night was long and dreary, and often had they looked in vain for the morning. The darkness only thickened. But now a lovely star glimmered in the East. It was the morning star of promise; the harbinger of day. When one of the Brethren was describing to a company of Greenlanders, with more than ordinary energy, the sufferings and death of Christ, and reading the history of his agony on the Mount of Olives, one of them, named Kajarnak, stepped up, and said with an earnest and affecting voice, "How was that? tell me that once more; for I would fain be saved too." These words melted the missionary, so that the tears rolled down his cheeks, while he proceeded to give a general account of the life and death of Christ, and the method of salvation through him. The heathen were variously affected.

Some laid their hands on their mouth in token of astonishment; some slipped away secretly; and a few desired to be taught how to pray. When the brethren prayed with them, they repeated the words many times, so as not to forget them. Kajarnak soon appeared to be a real convert.

The brethren gradually altered their mode of instruction, and instead of insisting on the existence of God, the original and present state of man, a future resurrection, and other first principles in theology, they exhibited principally the incarnation, sufferings, and death of Christ. However absurd this may appear in theory, experience has proved, that Jesus Christ and he crucified, may be preached more effectually to Pagans, even in the first stages of instruction, than any of the fundamental truths which are argued from the light of nature. Perhaps this is not so strange, if we properly consider the nature of the human mind; that truths often revolved, though they may be presented in new attitudes, and traced to new consequences, yet cannot have the effect of truths not only altogether new, but without any parallel. Tell a heathen there is a God; he probably believed it before. Tell him he is a sinner; he confesses, and charges the same on you. Go through with all the doctrines, of which he has already the least idea, however imperfect, and you awaken no special interest. But exhibit the mystery of godliness, "*God manifest in the flesh*," and you fill him with astonishment. Shew him a bleeding Savior, and you melt him to repentance.

This was the effect in the case of the Greenlanders. The preaching of the cross illumined their darkened understandings, softened their hard hearts, and kindled in their icy breasts the flame of spiritual life.

About the time of the first visitation from the congregation at home, 1740, a pretty general concern became manifest among the Greenlanders.

Winslow's Sketch of Missions.

In no instance did the word of salvation reach the consciences of the wild Indians with greater power, or more strikingly display its sav-

ing efficacy, than in the case of Tschoop. Before his conversion he was distinguished by every act of outrage and sin, and had even crippled himself by his debaucheries; but now the lion was tamed, and the slave of sin and the devil became the child of God, and a preacher of righteousness to his countrymen. The account he once gave of his conversion will best elucidate the striking change wrought in him. "Brethren," said he, "I have been a heathen, and have grown old amongst them: therefore, I know how heathens think. Once a preacher came, and began to explain to us that there was a God. We answered, dost thou think us so ignorant as not to know that? Return to the place from whence thou camest. Then again another preacher came and said, You must not get drunk, nor steal, nor lie, &c. We answered, Thou fool, dost thou think us ignorant of this? Learn first thyself, and then teach the people to whom thou belongest to leave off these things: for who steal, lie, or are drunken more than thine own people?—And thus we dismissed him. After some time, Brother Rauch came into my hut, sat down and spoke nearly as follows:—'I am come to you in the name of the Lord of heaven and of earth; he sends to let you know that he will make you happy, and deliver you from the misery in which you lie at present. For this end he became a man, gave his life a ransom, and shed his blood for sinners, &c.' When he had finished his discourse, he lay down fatigued with his journey, and fell into a sound sleep. I thought, what kind of man is this? There he lies and sleeps: I might kill him, and throw him into the wood, and who would regard it? But this gives him no concern. However, I could not forget his words; they constantly recurred to my mind. Even when asleep, I dreamt of the blood of Christ shed for us. I found this to be widely different from any thing I had heard before, and I interpreted Rauch's words to the other Indians.—Thus, through the grace of God, an awakening commenced among us. I say, therefore, brethren, preach Christ our Savior, and his sufferings and death, if you would wish your word to gain entrance among the heathen."

*Montgomery's Sketch of
Moravian Missions.*

This day makes up a complete year from the first time of my preaching to these Indians in New-Jersey. What amazing things has God wrought, in this space of time, for this poor people! What a surprizing change appears in their tempers and behavior! How are morose and savage Pagans, in this short period, transformed into agreeable, affectionate, and humble Christians! and their drunken and pagan howlings turned into devout and fervent praises to God! They 'who were sometimes in darkness are now become light in the Lord.' May they 'walk as children of the light and of the day!' And now to Him that is of power to establish them according to the Gospel, and the preaching of Christ—to God only wise, be glory through Jesus Christ, for ever and ever, Amen.

At the close of this narrative, I would make a few general remarks upon what, to me, ap-

pears worthy of notice, relating to the continued work of grace among my people.

I. On the doctrines preached to the Indians.

I cannot but take notice, that I have in general, ever since my first coming among the Indians in New-Jersey, been favored with that assistance, which, to me, is uncommon, in preaching *Christ crucified*, and making him the *centre* and *mark* to which all my discourses among them were directed.

It was the principal scope and drift of all my discourses to this people, for several months together, (after having taught them something of the being and perfections of God, his creation of man in a state of rectitude and happiness, and the obligations mankind were thence under to love and honor him,) to lead them into an acquaintance with their deplorable state by nature, as fallen creatures; their inability to extricate and deliver themselves from it; the utter insufficiency of any external reformatations and amendments of life, or of any religious performances, of which they were capable, while in this state, to bring them into the favor of God, and interest them in his eternal mercy; thence to shew them their absolute need of Christ to redeem and save them from the misery of their fallen state;—to open his all-sufficiency and willingness to save the chief of sinners;—the freeness and riches of divine grace, proposed 'without money and without price,' to all that will accept the offer; thereupon to press them without delay, to betake themselves to him, under a sense of their misery and undone state, for relief and everlasting salvation;—and to shew them the abundant encouragement the gospel proposes to needy, perishing, and helpless sinners, in order to engage them so to do. These things I repeatedly and largely insisted upon from time to time. Never did I find so much freedom and assistance in making all the various lines of my discourses meet together, and centre in Christ, as I have frequently done among these Indians.

I do not mention these things as a recommendation of my own performances; for I am sure, I found, from time to time, that I had no skill or wisdom for my great work; and knew not how "to choose out acceptable words" proper to address poor benighted pagans with. But thus God was pleased to help me, "not to know any thing among them, save Jesus Christ, and him crucified." Thus I was enabled to shew them their misery without him, and to represent his complete fitness to redeem and save them.

This was the preaching God made use of for the awakening of sinners, and the propagation of this work of grace among the Indians.—It was remarkable, from time to time, that when I was favored with any special freedom, in discoursing of the ability and willingness of Christ to save sinners, and the need in which they stood of such a Savior; there was then the greatest appearance of divine power in awakening numbers of secure souls, promoting convictions begun, and comforting the distressed."

David Brainerd.

AMERICAN INDIANS.

Indian manner of making Peace.

It must be understood that among these nations wars are never brought to an end but by the interference of the weaker sex. The men, however tired of fighting, are afraid of being considered as cowards if they should intimate a desire for peace. It is not becoming, say they, for a warrior, with the bloody weapon in his hand, to hold pacific language to his enemy. He must show to the end a determined courage, and appear as ready and willing to fight as at the beginning of the contest. Neither, say they, is it proper to threaten and to sue in the same breath, to hold the peace belt in one hand, and the tomahawk in the other; men's words, as well as their actions, should be of a piece, all good or all bad; for it is a fixed maxim of theirs, which they apply on all occasions, that good can never dwell with evil. They also think that a treaty produced by threats or by force, cannot be binding. With these dispositions, war would never have ceased among Indians, until the extermination of one or the other party, if the tender and compassionate sex had not come forward, and by their moving speeches persuaded the enraged combatants to bury their hatchets, and make peace with each other. On these occasions they were very eloquent, they would lament with great feeling the losses suffered on both sides, when there was not a warrior, perhaps, who had not lost a son, a brother or a friend. They would describe the sorrows of widowed wives, and, above all, of bereaved mothers. The pains of child-birth, the anxieties attending the progress of their sons from infancy to manhood, they had willingly and even cheerfully suffered; but after all these trials, how cruel was it for them to see those promising youths whom they had reared with so much care, fall victims to the rage of war, and a prey to a relentless enemy; to see them slaughtered on the field of battle, or put to death, as prisoners, by a protracted torture, in the midst of the most exquisite torments. The thought of such scenes made them curse their own existence, and shudder at the idea of bearing children. Then they would conjure the warriors by every thing that was dear to them, to take pity on the sufferings of their wives and helpless infants, to turn their faces once more towards their homes, families and friends, to forgive the wrongs suffered from each other, to lay aside their deadly weapons, and smoke together the pipe of amity and peace. They had given on both sides sufficient proofs of their courage; the contending nations were alike high minded and brave, and they must now embrace as friends those whom they had learned to respect as enemies. Speeches like these seldom failed of their intended effect, and the women, by this honorable function of peace-makers, were placed in a situation by no means undignified. It would not be a disgrace, therefore; on the contrary, it would be an honor to a powerful nation, who could not be suspected of wanting either strength or courage, to assume that station by which they would be the means, and the only means, of

preserving the general peace and saving the Indian race from utter extirpation.

Mode of intercourse between Nations.

A message of importance is generally sent on to the place of its destination, by an inferior chief, by a counsellor, or by the speaker, especially when an immediate answer is expected. In other cases, where for instance only an answer to a speech is to be sent, two capable young men are selected for the purpose, the one to deliver the message or answer, and the other to pay attention while his companion is delivering it, that no part be forgotten or omitted. If the message be of a private nature, they are charged to draw or take it *under ground*, that is, not to make it known to any person whatsoever, except to him to whom it is directed. If they are told to enter *into the earth* with the message or speech, and rise again at the place where they are to deliver it, it is to desire them to be careful not to be seen by the way by any person, and for that purpose to avoid all paths, and travel through the woods.

No chief pays any attention to *reports*, though they may carry with them the marks of truth. Until he is *officially* and in due form apprised of the matter, he will, if questioned on the subject, reply that he had *not heard it*. It will, until then, be considered by him as the *song of a bird which had flown by*; but as soon as he is officially informed, through a string of wampum from some distant chief or leading man of the nation, whose situation entitles him to receive credit, he then will say: "*I have heard it*;" and acts accordingly.

The Indians generally, but their chiefs more particularly, have many figurative expressions in use, to understand which requires instruction. When a nation, by message or otherwise, speaks to another nation in this way, it is well understood; but when they speak to white people after this manner, who have not been accustomed to such language, explanations are necessary.

A black belt with the mark of a hatchet made on it with red paint, is a war belt, which, when sent to a nation together with a twist or roll of tobacco, is an invitation to join in a war. If the nation so invited smoke of this tobacco and say it smokes well, they have given their consent, and are from that moment allies. If however they decline smoking, all further persuasion would be of no effect.

Heckewelder.

MOUNT LEBANON.

Extract of a letter from Rev. Pliny Fisk to Rev. Cephas Washburn.

You would like perhaps to know how mount Lebanon looks. It is not, as I used to suppose, one mountain, but a multitude of mountains thrown together, and separated by very deep, narrow vallies, which seem to have been made merely for the sake of dividing the hills. There are more trees on mount Lebanon than on the hills of Judea, yet there is nothing which Americans would call a forest.

Most of the trees, where I have been, are either pines or fruit trees. I have not yet seen the cedars.—The roads are *bad, worse and worst*; steep, and rocky, I presume, beyond any thing you ever saw in Vermont, or any where else. I generally ride a mule or an ass, and it is often literally riding up and down stairs, for a considerable distance together. These mountains present a variety of the most rude, sublime and romantic scenery.

ANNUAL RECEIPTS OF THE PRINCIPAL RELIGIOUS CHARITABLE SOCIETIES.

The following table is taken chiefly from the London Missionary Register for Dec. 1823. We have added to the list the American Baptist General Convention, and the American Tract Society, reduced the sterling currency to dollars, and in some instances substituted a more recent date for the one given in the Register.

African Institution	1822-3	\$5,040
American Baptist General Convention	1822-3	7,697
American Bible Society	1822-3	45,131
American Board of Foreign Missions	1822-3	55,808
<i>(Exclusive of clothing &c. estimated at \$12,000.)</i>		
American Colonization Society	1820	9,039
American Episcopal Missionary So.	1822-3	3,790
American Jews' Society	1822-3	5,841
American Methodist Missionary Society	1822-3	8,931
American Tract Society	1822-3	4,188
<i>(Contributions \$1,420, Sales \$2,768.)</i>		
American United Foreign Missionary So.	1822-3	9,310
Antislavery Society (on its formation)		3,325
Baptist Missionary Society	1822-3	65,597
Baptist (General) Missionary Society	1821-2	5,585
British and Foreign Bible Society	1822-3	431,389
<i>(Contributions \$295,529, Sales \$135,859.)</i>		
British and Foreign School Society	1822-3	9,128
Christian Knowledge Society	1822-3	243,961
<i>(Contributions \$125,617, Sales \$118,344.)</i>		
Church Missionary Society	1822-3	157,611
<i>(Contributions \$135,004, Sales \$2,607.)</i>		
Church of England Tract Society	1822	2,328
<i>(Contributions \$1,224, Sales \$1,604.)</i>		
Hibernian Society	1822-3	39,932
Jews' Society, London	1822-3	50,669
<i>(Contributions \$43,551, Sales, \$2,117.)</i>		
London Missionary Society	1822-3	138,962
Merchant-Seaman's Bible Society	1822-3	2,882
<i>(Contributions \$1,833, Sales \$1,049.)</i>		
National Education Society	1822-3	8,874
Naval and Military Bible Society	1822-3	8,574
<i>(Contributions \$8,442, Sales \$132.)</i>		
Prayer-Book and Homily Society	1822-3	9,255
<i>(Contributions \$6,431, Sales \$2,823.)</i>		
Religious Tract Society	1822-3	39,154
<i>(Contributions \$9,621, Sales \$29,533.)</i>		
Scottish Missionary Society	1822-3	23,870
So. for the Propagation of the Gospel	1822	69,157
<i>(* Contr. \$22,879, Parliam. grant \$41,833.)</i>		
United Brethren	1821	32,589
Wesleyan Missionary Society	1823	159,247

American Board of Foreign Missions.

FORMATION OF ASSOCIATIONS.

CONNECTICUT. Wintonbury. Gentlemen's Asso.: Rev. John Bartlett, Pres., Elihu Mills, Esq., Capt. Joseph Goodwin, Mr. Hezekiah Latimer, V. Pres., James Goodwin, Esq., Sec., Mr. Luther Fitch, Tr.; seven Collectors. Ladies' Asso.: Mrs. John Bartlett, Pres., Mrs. Luther Fitch, V. Pres., Mrs. William Ever-

* In one or the other of these items there must be an error of 1,000*l.* Ed.

ett, Sec., Mrs. Elihu Mills, Tr.; seven Coll. Formed Feb. 19.

West Hartford. Gent. Asso.: Rev. Nathan Perkins, D.D. Pres., Mr. Moses Goodman, Jr. V. Pres., Mr. Roderic Colton, Sec., Mr. Samuel Whitman, Tr.; seven Coll. Lad. Asso.: Mrs. Nathan Perkins, Pres., Mrs. Samuel Whitman, V. Pres., Miss Maria M. Goodman, Sec., Miss Lucy Whitman, Tr.; six Coll. Formed Feb. 20.

Enfield. Gent. Asso.: Rev. Francis L. Robbins, Pres., Mr. Hiram Belcher, Sec., Mr. Luther Pierce, Tr.; nine Coll. Formed Feb. 29. Lad. Asso., previously formed: Mrs. F. L. Robbins, Pres., Mrs. Solomon Terry, V. Pres., Miss Clarissa Chapin, Sec. and Tr.; seven Coll.

Marlborough. Gent. Asso.: Rev. David B. Ripley, Pres., Mr. David Skinner, V. Pres., Mr. John D. Bigelow, Sec., Mr. Eben Strong, Tr.; seven Coll. Lad. Asso.: Mrs. D. B. Ripley, Pres., Mrs. Joseph Carrier, V. Pres., Miss Hope Skinner, Sec., Miss Roxina Lord, Tr.; seven Coll. Formed March 11.

Glastonbury. Lad. Asso.: Mrs. Caleb Burge, Pres., Mrs. George Plummer, V. Pres., Miss Priscilla Lockwood, Sec., Mrs. Oliver Hale, Tr.; seven Coll. Formed March 12.

Recent Intelligence from the Missions.

PALESTINE MISSION.

By a letter from Mr. Temple, dated Malta, Dec. 11, we are informed that Messrs. Goodell and Bird, agreeably to their expectation, left Malta for Palestine Oct. 24th. No intelligence from them had been received. Messrs. Fisk and King were in good health on the 18th of October, engaged in an exploring tour among the convents in the neighborhood of mount Lebanon.

From Mr. Temple's letter we make very brief extracts.

My courage and my hopes have been constantly increasing since I have been here. But we and our friends must exercise much patience, as well as indulge sanguine hopes and unshaken faith. Time must elapse before any very striking effects can be anticipated in this part of the world from the influence of a few missionaries and a few presses.

Last Sabbath evening Mr. Cooke, a Wesleyan Methodist, lately laboring in France, arrived in this island on his way to Syria as an exploring missionary. He appears to be an excellent man, and has done much good in France. He says that a considerable revival of religion has taken place in that part of France where he has labored. His place is now supplied by one of his brethren of the same communion.

BOMBAY MISSION.

Further communications have been received from the missionaries at Bombay, of which the latest date is Sept. 2d. Nothing of especial interest had occurred in relation to the general concerns of this mission. Mr. Hall's child had recovered; and though Mr. Graves and Mr. Garrett had been recently visited with sickness, all the members of the mission were then in comfortable health.

ERRATUM. In our number for January, p. 4, line 7, the name of Mr. Samuel Ruggles, Schoolmaster, was accidentally omitted.